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The Outlook of Missions

Volume X
Number 11
November, 1918



Faculty and Graduating Class of Higher Department
of North Japan College, Sendai, Japan



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The Outlook of Missions

Issued Monthly in the Interest
 of Missions

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The Quiet Hour



**Obey My voice, and I will be your God, and ye shall be My people; and walk ye in all the ways that I have commanded you, that it may be well unto you,
—Jeremiah 7: 23.**

Reveal Thyself, then Lord, in power,
Nor let me weakly shrink and cower:
Of grand, rich life be *this* the hour
Just here and now!

—C. A. S. DWIGHT.

Every sphere of life is crying for men and women with the Cross principle in their lives; for men and women who will give themselves in service and sacrifice to others for Christ's sake.

—JOHN McDOWELL.

In the sense of Thy presence may we move through the hours, breathing the atmosphere of love, and seeking by love, rather than by anxious striving, to quicken and bless the lives of others.

—ANDREW V. V. RAYMOND.

The surest safeguard against the fascination of the "flesh pots" is an ever deepening love for our Lord. The hardships and self-denials of the Christian life will never frighten us if only we love Christ.

—J. D. JONES.

Oh, wonderful! The wonders left undone,
And scarce less wonderful were those He wrought.

Oh, self-restraint, surpassing human thought,
To have all power, yet be as having none!
Oh, self-denying love, with thought alone
For needs of others; never for His own!

—HENRY WARD BEECHER.

Can we not remember the hours when we saw Him and knew that He was there, when into our weakness His strength came, into our sorrow His joy, and into our limitations His liberty? I say that Christ can do for us, in our endeavor to achieve these ideals that shine in front of our eyes in Him, what we cannot do for ourselves and what no one else can do for us.

—ROBERT E. SPEER.

"I would be true, for there are those who trust me;

I would be pure, for there are those who care;

I would be strong, for there is much to suffer;

I would be brave, for there is much to dare."

No evil thought can pass through the mind without leaving the mind poorer and weaker for its passage. The mind is, so to say, constituted with awful delicacy; it is sensitive beyond all we know of sensitiveness in material things; a shadow passing over it brings with it a deadly chill; one wandering thought wrecks the integrity and spoils the beauty of the mind.

—JOSEPH PARKER.

The truths of the Bible are like gold in the soil. Whole generations walk over it and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures and know not what riches lie under the feet of their interpretation. Sometimes when they discover them, they call them new truths. One might as well call gold newly dug, new gold.

—HENRY WARD BEECHER.

God is leading us towards a city, a city which hath foundations in the reciprocity of human gifts. He is leading us from the garden to town, from the individual retreat to the common brotherhood. He is leading us from the silence of the field into the fellowship of the street; from the meditation into the market place, from life of the unit into life of the universe.

—GEORGE MATHESON.

The Prayer.

SANCTIFY the world with Thy truth. Lead all human genius with Thy light. Center and keep the affections of men upon Jesus Christ, our Saviour, that the strength of nations may be set in alignment with the issues of His Kingdom, to Whom we gladly ascribe glory, majesty, and power, for evermore. Amen.

—WILLIAM E. CROUSER.

THE OUTLOOK OF MISSIONS

VOLUME X.

November, 1918

NUMBER 11.

THE UNITED WAR WORK CAMPAIGN.

Allen R. Bartholomew.

ONE of the most hopeful signs of the growing unity among the people of the United States is the present united effort to raise \$170,500,000 for the welfare of "Our Boys" across the sea. Seven strong organizations, which have stood behind the armies of our two million soldiers, are appealing to the citizens of this great nation irrespective of creed, caste or color, for this Fund in order to properly care for our noble sons. They need warm hearts to sustain them after the din of battle ceases, and before they can return to their homes. This ministry, the Young Men's Christian Association, the Young Woman's Christian Association, the National Catholic War Council, the Jewish Welfare Board, the Salvation Army, the American Library Association, the War Camp Community Service, have been rendering and stand ready to render until the last soldier is safely on American soil.

There is something original and genuine in this combined campaign. We understand the credit for it belongs to our worthy President, who urged these various societies to unite in one common drive.

The "Literary Digest" says: "It is a privilege to give to this great cause when for the first time in history Jew, Protestant and Catholic are sinking the bitter differences of centuries, when prejudices are sweeping out like ash in furnace-winds, and creeds are commingling in the final gold of truth. This cause is, indeed, His cause, and each dollar we give is given into the very treasury of Heaven."

How sensible it is for these seven organizations to join in one campaign rather than for each one to carry on its own campaign. No one can calculate the saving in time, energy and money. But the greatest value lies in the object lesson it teaches the whole world. There will be no trouble to gather these millions of dollars, but the blessed fact will remain that the work was done in the spirit of unity and with the desire to foster the brotherhood of man. Dr. John R. Mott declares: "This patriotic co-operation is going to generate an atmosphere in which we shall all come to loathe to differ and to determine to understand."

It is a splendid thing to give billions to war that war may cease. It is more splendid to give millions that the heroic men of our nation may have the comforts of home, the refinements of society and the influence of our holy religion until in His own good time it will be possible for them to return to our homes and our hearts. As we cherish the things that are pure and true, brave and victorious, let us answer the call for money that comes to us NOW.

Platform Meetings—Mt. Gretna Missionary Conference, 1918.

REV. J. HUNTER WATTS.

THE Platform Meetings at Mt. Gretna Missionary Conference were all of a high order from every point of view—the subjects, the messages, and the speakers themselves. The attendance on the part of the delegates and visitors was exceptionally good.

The first meeting was held Monday evening and notwithstanding the intense heat of the day and evening there was a good attendance, and Dr. Allen R. Bartholomew, Secretary of the Board of Foreign Missions, was at his best. He delivered an excellent address on the subject, "The Challenge of the War to the Church." He referred to the fact that though some persons have placed the blame for the present great world war to the failure of the Christian Church, yet they are looking to and depending upon the Church to do all in her power to bring it to a successful conclusion. He laid great stress upon the idea that the Church is called upon to do her utmost and that the day of her golden opportunity is at hand, when she is challenged to exert all her strength and use every resource for home, humanity, God and the extension of His Kingdom in the name of Jesus Christ, our Saviour.

The address Tuesday evening was on "China" and was delivered by Rev. Ward Hartman, missionary evangelist, of Shenchowfu, China. The speaker appeared upon the platform dressed in his usual missionary togs, which he said he wears during the hot weather in the Orient. The address of Missionary Hartman was replete with incidents out of his experience, showing that "the Gospel of Jesus Christ is the power of God unto salvation to every one that believeth," even to the heathen Chinese. One of the most thrilling stories told by him was the conversion of a Chinese gambler who appeared one day at a service held in a chapel where Missionary Hartman was preaching. This man, assisted by a companion, carried a heavy burden on poles resting on their shoulders. The burden proved to be 40,000 cash, the ill-gotten gains of the gambler, one string of which was shown by the missionary. All this wealth was surrendered and given up as an evidence of his repentance and sincerity and desire of leading a Christian life. He declared that it was impossible for him to give it back to those from whom he had taken it and desired the missionary to accept the same and use it as he deemed best in his work.

"The Next Adventure for God" was the subject of the address of Dr. Charles E. Schaeffer, General Secretary of the Board of Home Missions, Wednesday evening. The speaker showed that during the different periods in the history of mankind and the Church adventures have been made by men, all of which resulted

in great good, and in the progress and development of civilization. He pointed out clearly and declared emphatically that the present world's crisis presents to the Church an occasion and an incentive for a new adventure for God, namely, *the Christianizing of the whole of our present social, industrial and commercial order*. He stated that henceforth it is to be the policy of the Board to work along these lines in all the missions under their control, and thus establish the Kingdom of God firmly and permanently in our modern life. He made a strong and urgent appeal for all to assist in this great and glorious adventure for God.

The next platform meeting was held Thursday afternoon at 2.30 o'clock and was a special service for the benefit of the visitors to the Conference. The address on this occasion was delivered by Dr. George W. Richards, Professor of Church History in our Theological Seminary at Lancaster and the President of Eastern Synod. Dr. Richards took as his theme, "The Supreme Issue," basing it upon the story of David and the heroism of his three mighty warriors, who, hearing their chieftain express a desire for a drink of the cool water from the well in Bethlehem, broke through the ranks of the enemy and returned with a beaker full of water and presented it to David. Instead of drinking it, David poured it out on the ground as a votive offering to the glory of God and the good of all his people. Very effectively he compared this act of *heroism, valor and sacrifice* to that of the Belgians and the other Allies and of our own brave boys in the present world tragedy. He showed how they are giving back to us certain great blessings as security in our homes, the perpetuation of the ideals of our government, and the regeneration of our religion. The supreme issue before us is the use to which we shall put these fruits of their sacrifice. Shall it be for self, or for the glory of God and the good of all mankind?

Then on Thursday evening Rev. Carl D. Kriete, of Yamagata, Japan, gave an interesting address on "Japan." He began by saying that his desire was to pay a few dividends to those who had been supporting missions and depicted a number of character sketches of Japanese Christians whose lives clearly revealed and substantiated the fact that missions pay. He told of a Christian Japanese woman who is thankful for everything and of another who prays without ceasing, believing that God will give her everything that is good for her and others and that if she asks for anything amiss, He will keep it from her and others; also of a Japanese farmer who is the embodiment of cheerfulness, and of another in whom the spirit of liberality abounds. All these are using their talents for the spread of the Gospel of Jesus Christ.

The concluding address was delivered Friday evening by Dr. Daniel Burghalter, Field Secretary of the Board of Foreign Missions,

Tiffin, Ohio, when there was a record-breaking attendance. His subject was "The New Arch in the Old Bridge." The speaker opened his address by telling of the construction of a great concrete bridge in Cleveland, Ohio, and then drew a happy comparison between it and the way God has been building the great bridge of Christianity in the earth. He showed how that since the building of the first arch, which was begun at the birth of Christ, a new arch was added every 400 years, and pointed out that the bridge broke down at these intervals because men forgot God, Jesus and His teachings and turned aside from the doing of His will to that of their own. The great world war indicates that the bridge has broken down again, and that God has begun to build a new or the last arch in the old bridge and that it must be reinforced by all the verities and principles of our Christian religion. His stirring appeal for a more loyal and liberal support in helping to build this new arch met with an enthusiastic and hearty response.

After this address a pleasing, instructive and inspiring patriotic service was rendered by the young people of Tabor Reformed Church, of Lebanon, Pa. It consisted of a number of readings, "Your Flag and My Flag," and "Lincoln's Address at Gettysburg," several vocal solos, "God Be With Our Boys To-night," "Mother MacCree," "Battle Prayer," "Marseillaise" and "O, for the Wings of a Dove;" the songs, "America," "Columbia, the Gem of the Ocean," "The Star-Spangled Banner," "The Long, Long Trail," illustrated, and "Tenting To-night," by a male quartette, and also a number of beautiful tableaux, "Service Flag," "Goddess of Liberty," "The Army and Navy," "No Letter from Him," "The Greatest Mother in the World," "The Belgian Mother," "Saluting Old Glory," "Victory," and "Peace," prayer and benediction. An offering was received for the benefit of the Red Cross. Much credit is due to the young people of the above named church for their untiring efforts in rendering

this service at the Mt. Gretna Conference. It was a fitting climax for the platform meetings which will be long remembered by those who had the privilege of being present at them.

The Children's Group at Frederick.

MISS NAOMI W. HALLER.

TO my mind the most interesting and progressive feature of the Frederick Missionary Conference was the Children's Mission Study Group, led by Mrs. John Sommerlatte, of Baltimore, who used "Miss Wistaria at Home" as her textbook. There was a large enrollment of children, the ages ranging from four to fourteen years. The class was held in a bright room which was beautifully and daintily decorated with Japanese curios, fans, pictures, toys, and miniature furniture, which delighted the hearts of the American children and brought their little Oriental neighbors very close. After a short devotional service the story of a little Japanese girl, Miss Wistaria, was told and each child was given paper, pencil and pictures to make a note book. We were glad to have with us Mrs. Demura, who explained some of the Japanese games and customs to the children. If there were a few minutes to spare at the end of the hour Japanese games were played. The note books made by the little folks were perfectly splendid.

I have never before seen a group of children more intensely interested, which was due largely to the fact that Mrs. Sommerlatte loves children. She loves the light in their eyes; she loves their laughter and their play, and she loves their eager efforts and their clear visions. At the end of the week each child without being fully aware of it had consecrated himself to do something for the little folks in the Land of the Rising Sun.

Frederick, Md.



DELEGATES AT THE 1918 MISSIONARY CONFERENCE AT RIDGEVIEW PARK, PA.

Echoes from Blue Ridge Missionary Conference.

REV. L. A. PEELER.

IT was the privilege of the writer to attend the sixteenth annual conference of the Missionary Education Movement of the United States and Canada, held at Blue Ridge, N. C., June 25-July 4, 1918. I wish to give my impressions under the following divisions:

1. THE LOCATION.

The conference buildings and grounds are located in the very heart of the Blue Ridge Mountains, just three miles from Black Mountain Station, seventeen miles east of the city of Asheville. The buildings tower 2,800 feet above the sea level, being on the side of a range of mountains which form a semi-circle around the rear of the buildings. Just in front of the grounds lies the beautiful Swannanoa Valley, beyond which tower the Big Craggies, Seven Sisters, the Big Slaty, Grey Beard, Pinnacle, Potato Knob and Cling-aman, all of which form a series of massive stepping stones to the greater Mt. Mitchell, which towers 6,711 above the sea and is the highest peak east of the Rockies. One is thrilled with the grandeur of the mountains; and it seems as if the hand of Providence led in the establishment of the Association buildings in the midst of such wonderful scenery. The mountains and valley around about portray the greatness of God and they are silent witnesses to His glory and majesty. While under the influence of such wonderful handiwork of nature, it was easy to meditate on spiritual things. Our Saviour took His disciples away on the mountain side for meditation and prayer before He chose the twelve who were to be the first heralds of His Gospel.

2. THE FELLOWSHIP.

The fellowship at Blue Ridge was fine. We all met upon a common platform and broke bread around a common table. We knew no denominational lines. We were happy that we could meet together with a unity of purpose and with the one great aim of glorifying our Saviour and further establishing His Kingdom on earth. It seemed to be a partial fulfilment of the prayer of our Saviour, when He prayed, "That they may all be one" (John 17: 21).

In addition to the Missionary Conference, there was a conference of the War Work Secretaries of the Y. M. C. A., and a school of War Work Recruits, which brought together more than four hundred of God's choicest servants. The fellowship of such a gathering was great.

3. THE PROGRAM.

The conference leaders and speakers were

men and women of vision and messages and the program of every session of the conference was of the highest type. Much could be said on the program, but space will not permit me to speak of each one separately, but it is with an appreciation of every one that took part on the program that I give this general testimony.

We were truly on the mountain side of religious experience. Much enthusiasm is radiating from the conference and greater efficiency will be exercised in the work of the Kingdom.

Newton, N. C.

Echoes from Mt. Gretna.

MRS. J. W. ZEHRING.

THE Missionary Conference at Mt. Gretna this year was one of great interest and inspiration. Its program was a very complete and comprehensive one. The place of the meeting on the Chatauga grounds was by its fine location and beautiful surroundings well suited for such a conference. The elegant addresses given by our returned missionaries and other able ministers were ones long to be remembered. The Bible Study by Dr. Alspach in the early morning hours made us feel the very presence of our Heavenly Father and helped us to realize that, after all, all things are possible for us to do through Christ, and there is a real work for each and every one of us.

To know we have many men like Dr. Schaeffer back of us is certainly a great encouragement, too. The Mission Study Classes taught by the different teachers were a great help and much inspiration as well as information was gained by those who enrolled.

The Conference sessions were very helpful indeed, for they awakened us to our opportunities as well as gave us some idea of our responsibilities involved. These sessions brought out the earnestness of the workers and the seriousness of the task of our missionaries. What a great work there is for us to do right at home in our fields, as Dr. Hoy has said:

"Our hearts within us burned,
As on our work we turned,
In earnest thought.
The world, the field we viewed,
Our zeal and strength renewed,
And each with faith imbued,
Far vision caught."

We need not only missionary activity, but a real passion back of it, passion such as Moses, Elijah, Peter and Paul had. Yea, a passion such as our own Hoys, Noss, Gerhards, and many others to-day possess.

This thought involuntarily comes to our minds, Christ gave us His own life as a pattern for missionary service. Was He not the

first and greatest missionary? That pattern fashioned itself in the mould of love, and we must have love sufficiently strong to love the whole world and long to have them Christianized. Love, to grow and be cemented and firm, must be fed. Surely then our love for Christ and our passion for souls must be fed. We should all give more time to missionary prayer, talks, illustrations, knowledge, etc.

Let us all be missionaries, then, for the Church proves its divine power when it lays hold on the brows of any nation, when it places its power and spreads its wings under feeble, tottering, helpless nations.

No one is too young to catch the vision, if the heart is right with God. Then shall we all see things, hear things, do things. Then may we all take part in the recasting of a nation which can only be done by Christ and His ambassadors, especially well can it be done now, for in times of distress a nation comes into its own. May we be counted worthy to have a part in patterning the world after the life of Christ.

The mother Conference, Mt. Gretna, congratulates itself on this being one of the best conferences since the inception of the other conferences, in all humbleness, praying that much good may permanently result therefrom. Let us wait for even better things and remember to hustle while we wait.

Mountville, Pa.

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Indianapolis Goes "Over the Top."

MRS. CLARA WISNER KORN.

THE sixth annual Reformed Missionary Conference convening in Indianapolis from August 28th to September 1st, inclusive, was held in the Y. M. C. A. auditorium and proved to be the best ever in every respect. The Indianapolis Newsboys' Band opened the conference with a splendid concert in the lobby. The patriotic song service, led by Mrs. Ballman, soloist, was followed by a patriotic address on "The Christian Citizen and the War," by Mr. Fred L. Schortemeire, which met with a burst of applause.

The real work of the conference began Thursday morning and continued throughout the entire day and Friday. Each session was opened with devotional services, led by various pastors, followed by inspirational addresses by Rev. Ernest H. Evans, of Kansas City, Mo., who chose for his subjects, "The Optimism of Faith," "The Supremacy of the Spirit," "The Power of the Cross," "The Audacity of the Conquest." These addresses, without exception, were a great inspiration to the people. Just a word concerning "The Power of the Cross," which made such a deep and lasting impression on our hearts and minds. We all felt the desire for greater service, for a closer communion with God and a great unspeakable longing to sit very close to the Master's feet. Rev. Evans brought to our conference a blessing long to be remembered.

The Class Study Hour was divided into three parts: "Home Missions," using the text-book "The Gospel for a Working World," was taught by our Field Secretary, Rev. Josias Friedli. This class had an average enrollment of 21. The Foreign Mission Class, with 26 enrolled, was taught by our missionary to Japan who is here on a furlough, Rev. Carl D. Kriete. He used the text-book "Tohoku, the Scotland of Japan," and Rev. C. A. Hauser, D. D., of Philadelphia, taught the class on "The Church School" to an average of 25 Sunday

School workers. The members of these classes were very enthusiastic and desire to extend a vote of thanks to the respective instructors.

Each service was closed with a "Service talk," given by Percy A. Wood, Rev. Seldon L. Roberts, Dr. Morton C. Pearson and Mr. C. D. Meigs. On Thursday evening Rev. Jesse H. String, of Cleveland, brought us the message, "The Greater Call to the Young People of Today," a challenge well received by the many wide-awake young people of Indianapolis and vicinity. Friday night we enjoyed the wonderful address, "The New Arch in the Old Bridge," by Rev. Daniel Burghalter, D. D. Oh, that each one of us might be a rivet in this great arch! I wish I might tell the readers of THE OUTLOOK OF MISSIONS of all the wonderful treats which the various speakers brought to us and of the splendid music which was so graciously furnished by the various soloists and pianists. I can only repeat that this was truly a conference never to be forgotten, and the Executive Committee deserve to be complimented on the success of their labor in preparing so good a program.

The financial secretary reported 256 paid registrations. All obligations have been met and a balance of \$150 remains in the treasury, which insures another conference in Indianapolis in the autumn of 1919, at which many more of our Reformed people should register. *Cannot we double the number next year?*

Indianapolis, Ind.

Praise for Two Missionaries

"I take the opportunity of unexpected vacation through the "flu" to speak of one or two matters which may be of help in future missionary conferences.

"People universally appreciated the addresses by Mr. Kriete and Miss Gerhard at the Missionary Conference because they presented the spiritual side of Missions. The effect in the remaking of characters and the presence in the lives of individuals of the transforming power of the Spirit of God,—this is what people really hope for when they give money for Missions, and that is why the audiences were so delighted with the addresses."

Laura A. Meier.

Emporia, Kan.

England to Clothe Our Men.

The self-sacrifice of Americans in skimping their own food supplies to feed the Allies is being matched to some extent by England's undertaking to refit and clothe 2,000,000 American soldiers.

This will mean a great shortage of cloth for the civilian population.

Eight million yards of cloth for the uniforms of the Americans is a record-breaking order. Demands of the British and French armies also will have to be met.

No increase in the prices of the standard suits for civilians recently fixed by the Government is looked for, but otherwise, the cost of men's clothes is expected to climb rapidly in the next few months.

Jews Worst Sufferers from Militarism.

JEWES in all parts of the United States welcomed the opportunity afforded by the Fourth Liberty Loan to demonstrate their devotion to the land of liberty that is their home. Many of them are ardent Zionists, and the wonderful news from Palestine makes their hearts glow within them. Their one desire is that America shall fully appreciate the love and fervent patriotism of its Jewish citizens.

In no race represented in the citizenship of America does this flame of loyalty and consecration to the flag burn with more intensity. Its leaders, men of wealth and influence, scholars and artists of eminence, have put aside personal affairs of magnitude to devote their time and talents to the cause of the country. Yet they are doing no more than the lowliest brother of their faith whose knowledge of America and its institutions is limited, perhaps, to recognition of the fact that here freedom introduces opportunity, here education throws wide open the doors of her storehouses, here one may not only think, but speak without fear.

The curse of militarism in Europe has borne more heavily on the Jews than on any other class. They, more than any other people, realize from bitter experience the necessity of removing this curse. No sacrifice will be considered too great in order to assist in its extinction. Money has never been grudged to minimize its local effects, and now when the abominable system is to be destroyed root and branch, the Jews of America are determined that none shall have a greater share in its destruction than those who have suffered most from its intolerable cruelties.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Meeting of Executive Committee.

THE Executive Committee of the Board of Home Missions met in the Fort Pitt Hotel, Pittsburgh, Pa., Friday, October 11th. All the members of the committee were present except Drs. Wm. C. Schaeffer and I. Calvin Fisher. Most of the business transacted was of a routine character. The following resignations of missionaries were received: W. S. Harman, Braddock, Pa.; G. W. Hartman, St. John's, Harrisburg, Pa.; A. C. Hottenstein, Abilene, Kansas; A. M. Rahn, Duquesne, Pa., and E. R. Hoke, Trafford, Pa.

The missionaries at Hoilidaysburg, McKeesport and Sioux City have been granted temporary leave of absence for war service. At McKeesport Dr. D. B. Lady will supply the mission until Rev. Paul B. Rupp returns. At Sioux City, Iowa, Miss Myra Noll will work as a Deaconess until the return of Rev. Ralph J. Harrity.

The following were ordered to be commissioned: W. F. Devert, Avon Street, Akron, Ohio; E. F. Wiest, D. D., St. Stephen's, Lebanon, Pa.; S. J. Kirk, Burlington, N. C.; O. H. Dorschel, Grace, Buffalo, N. Y.; Clayton H. Ranck, St. John's, Harrisburg, Pa.; Frank Uherka, Bohemian, Cedar Rapids, Iowa, and Lic. Albert Oi, assistant in Japanese work, San Francisco, Cal.

The General Secretary rendered a comprehensive report of his trip to the Pacific Coast and the condition of the Japanese Mission in San Francisco. The committee took action commending the work anew to the Church, appointed an assistant to Mr. Mori, and also authorized the erection of an educational building alongside of the present Church, as soon as war conditions will permit.

The Departmental Superintendents submitted their reports for the quarter. Dr. Souders pointed out the importance of pressing the work among the immigrants in this country. Home Mission Week, November 17-24, will be given over to a study of the problems of Americanization. Suitable literature has been prepared by the Home Missions Council, which brings this problem clearly to the attention of the Church. The time is ripe for the employment of several Hungarian Deaconesses in communities like Akron and East Lorain.

Superintendent Horning reported for the Department of the West. The great problem in this section of the Church is that of men.

A number of our most important missions in the Synod of the Interior are vacant at this time and unless suitable men can be found for these fields they will suffer materially. Vacancies in Chicago, Lincoln, Abilene, Holton and Columbus Junction, as well as in Louisville, Ky., and Springfield, Ohio, are calling loudly for men. The Board gave due consideration to the overtures of the Interior Synod with reference to putting missionaries at large into certain sections of the West, referring the details to the General Secretary and the District Superintendent.

Superintendent Mullan reported for the Department of the East. The Mission at Trafford City was referred back to Westmoreland Classis. Plans are under way whereby this mission will be merged with the Presbyterians. At the request of the Joint Committee of War-time Production Communities, in connection with the Federal Council, Superintendent Mullan was released from service with the Board during the period of the war to give his time and attention to the work of surveying and organizing these industrial communities. The Board regards the giving of Mr. Mullan to this work as a distinct service at this crisis in our national life.

Treasurer Wise reported net receipts for the quarter in the General Fund of \$16,323, which is an increase of \$5,300 over the receipts for the corresponding quarter a year ago. The expenses for the quarter in the General Fund were \$42,151. In the Church-Building Department the net receipts were \$10,145. Investments



ST. JOHN'S REFORMED CHURCH, BETHLEHEM, PA.

were made during the quarter amounting to \$24,342. For the Church-Building Department Mr. Wise reported the receipt of three legacies during the quarter amounting to \$4,250, and the enrollment of five Church-Building Funds. The missions paid on their debts to the Board \$4,728.

A Bright Idea.

RECENTLY a bright idea struck one of the elders of our Church. With the spirit and glow of making a new discovery, he exclaimed, "Why, if the debts on our missions were lifted they could go to self-support and the Board be relieved from further support!" That is precisely it; only it wasn't a new idea. This is exactly what the Board has been endeavoring to do for a number of years. We did that with Philadelphia with very gratifying results. In four years, with the co-operation of the Classis, the Executive Committee of Missions of the Classis, and the missions themselves, we have lifted the debt and given adequate equipment and brought to self-support the following missions:—Mt Hermon, Calvary, Messiah, Palatinate. In addition to this a new mission was started in West Philadelphia and later on taken over by the First Reformed Church; two new missions were started and lots purchased for them, and a temporary building erected for one of them. Yes, if the debts were lifted and equipment furnished, self-support would be in sight for practically every one of our missions.

We are trying to do the same thing among the missions in the Synod of the Interior. That effort has crystallized into what is known as the Progressive Project. Of course, the project includes a little more than simply paying the debts of the missions, but this is a very vital part of the program. The debts of the Missions in the Interior Synod amount to about \$120,000. Of this amount the Synod will raise about \$40,000, and the Church at large the balance during a period of five years. The plan is so simple and so sane and sensible, so business-like that it will immediately commend itself to people who give the work of missions any serious thought. The offerings of Home Mission Day this year will be devoted to this very purpose.

Another Idea.

While self-support is regarded by many as the objective of a mission, it is by no means the ultimate purpose for which a mission is being supported by the Board. Perhaps too much of a premium has been set by many upon this matter of a mission going to self-support. Sometimes indeed a mission does not go to self-support when it is fully able to do so; whereas another mission may, in its eagerness to reach this goal, go to self-support long before it ought to do so. The real thing to

be achieved is not to relieve the Board from helping a mission, but the strengthening of the mission itself so that it may accomplish the purpose for which it was started. While the interests of the Board necessarily must be conserved, those interests are in a manner secondary. The healthy growth and the proper functioning of the life of the mission is the primary and essential thing. Consequently, supervision and support of the mission on the part of the Board involves a great deal more than the sending of monthly checks to the missionary or assisting the mission in the erection of a church building. It includes the awakening of a proper spirit and the realizing of an ideal so that the highest purpose for which it was established shall not be defeated.

Why establish a mission? The whole work of administration and support devolves upon the proper answer to this question. A mission is established in a community to serve the social and religious needs of that community. It is not to be an end in itself. Here is a community without adequate religious facilities. The Board of Home Missions says—we are going to gather a nucleus of people together who will form an organization having common purposes, common plans, a common passion for ministering to that community. The Board puts money into the organization in order that this little group of like-minded individuals may be able to work out that plan and policy more adequately. It is a mistaken effort, therefore, to establish a mission and then expect it to live off the community rather than for the community. If it gets the idea that its existence depends upon the help and support it can get from the community in which it is located, it will develop into a very selfish and narrow grooved concern. If it does gather unto itself members and extend its fellowship until it is able to support itself, the years of preparation and of training through which it has passed have served to make it a very selfish organization at best and the Board has put money into the fostering of a body of believers that has no community



GRACE REFORMED CHURCH, DETROIT, MICH.

sense, has no altruistic spirit, has very little religion indeed, although the outer forms of religion may prevail, and defeats the very purpose for which a mission ought to be established. On the other hand, if a mission is established by the Board on a broad, constructive, Christian basis, with a view of working out a policy of ministry and service in the community, when that mission attains the degree of strength that it can stand upon its own feet it will then be a power not only in its own immediate territory but in the denomination and throughout Christendom. If you bring children up in a selfish, petulant way, having a wrong view of life, you will have made a very small contribution to society and will find very little joy in your children. But if they will develop into servants of the King, living lives of helpful ministry to others, they will not only prove a blessing to humanity but a joy to your old age as well. The Board supports a mission not to reach self-support, but to render the fullest and best Christian service to the community in which it is located.

Notes.

The annual Home Missions Council will meet at Yonkers, N. Y., January 13th to 16th, 1919. The motto for the meeting will be "Fellow-workers with God."

* * *

The subject for Mission Study in 1919 will be *Americanization*. The text book to be used is being prepared by Dr. Charles A. Brooks, of the Baptist Home Missionary Society, New York.

* * *

The Japanese Mission in San Francisco lost a very valuable worker in the death of Miss Iwabuchi, who was a victim of influenza which swept the city. During the epidemic the Church was used as an emergency hospital and at times as many as forty patients were being treated. Miss Carrie M. Kerschner and Mrs. E. A. Cannon were also afflicted with the disease but recovered from the same.



FIRST REFORMED CHURCH, CHARLOTTE, N. C.

Emmanuel Church, Allentown, of which Rev. J. P. Bachman is the pastor, was turned into an emergency hospital during the influenza epidemic. This mission is located quite near the Allentown Hospital and near Camp Crane.

* * *

The Rev. James M. Mullan, Superintendent of the Department of the East, has been temporarily released to engage in survey and organization work in industrial centers, under the auspices of the Commission on Social Service of the Federal Council.

Observations of the Treasurer.

J. S. WISE.

THE last Sunday in September I spent in Rochester, N. Y. It was my first visit to the Dewey Avenue Mission since their house of worship was completed. The previous visit was made while the congregation worshiped in its temporary structure, a structure that cost about \$500, and required one or two days to erect. I recall that we considered its construction quite an achievement. Then the roof was not yet on the *permanent* building and the work was stopped on account of the snow and the cold. How well I remember that little gathering at the Sunday morning service! The wind howled without, while the little red-hot stove made it exceedingly snug and comfortable within. And the people! Few in number, but earnest, sincere and enthusiastic. Brother Clark, the first pastor, was new, the community was new, and the congregation was new. Very few of them knew anything about the "history and genius" of the Reformed Church, but were ready and willing to join the organization, and so the work began. And now, after five years, I was more than surprised at the fine audiences that greeted me. Evidently both Brother Clark and his worthy successor, Brother Groff, have been spending very little of their precious time chasing all over the city of Rochester to hunt "Reformed" people, but have confined their efforts to the community in which the church is located. The result is, that the Dewey Avenue congregation is made up mostly of the people living right around it, has a strong community spirit, and has many members who undoubtedly asked the old, old question of "Reformed what?" It does one good to face such an audience. I could not help but speak of the democracy of the Reformed Church, its representative system of government, and how it harmonizes thoroughly with the spirit of the present age. Perhaps much that I said about our Church and its history was new to these people, but I am sure the enlightenment was very beneficial. The people are mostly of English descent and very happy in their church activities.

The occasion of my visit was the formal dedication of the remodeled, refurnished and repainted auditorium.

Due to the terrible epidemic of influenza, and the closing of the Churches, all of my other appointments for a month or more were cancelled. With the exception of a hurried trip to Pittsburgh, to attend the Executive Committee Meeting of the Board, all of October was spent in Philadelphia. My correspondence, however, has been steadily growing for over seven years, and constantly deals with matters exceedingly interesting. Then, too, much of it has grown to be beautiful, tender, confidential and sympathetic in its character. Mrs. Wise and I shall never forget the many kind expressions of sympathy that came to us over two years ago, when death claimed our only son, and now again, our sorrow at the loss of our youngest daughter, is mellowed and sweetened by the many tender letters of sympathy and love from the host of dear friends God has given us, throughout the Church. We are very thankful.

Recently, I received several letters worthy of place in these observations at this time. The Home Mission Day Offerings this year will again be devoted to the Progressive Project of the Interior Synod. Apropos thereto, the *Reformed Church Messenger* recently published a Western Number. Many of the articles in that Number were very interesting and challenged the Church to a much larger western program.

One of our faithful and successful missionaries on the border line of the West, writes thus:—

"The *Messenger* has been an inspiration ever since Leinbach has been Editor, excepting a few weeks ago. After reading it, I felt like either finding a job in a war munitions factory, or applying for a place in another denomination. Whoever was responsible for that pessimistic stuff? The letter of Brother _____ should have never seen daylight.

"You cannot understand how badly I felt about it. Some such thoughts have been in my mind for a long time, but I have been revolving them with a desire to know the truth, and then to find a remedy. We do seem to be provincial. Our vision is not broader than our denomination. I am frightened at myself frequently, as I try to be as broad as necessary to include the many denominations among whom I am laboring, and to be mainly a Christian. Where lies the fault? We must go back to the Congregations in which we were brought up, and to the ministers under whom we sat, and to the church papers which have given us absolutely nothing but our own denominational view and sheltered us from contact with the broader religious movements; to our theological seminaries; to the damning influence of the small town church where we have been taught that we must fight and scheme and plan to save your own congregation, whether righteousness prevails or not. There is nothing wrong with the Reformed Church as it has come down to us; but we

have succumbed to our environment and are spending our time in trying to save the one congregation to which we belong and our denomination."

This good brother and missionary is doing excellent work. I wrote him, that while the questioned article "knocked" pretty hard, yet the writer meant it all for good, as he is exceedingly zealous in behalf of the growth of the Reformed Church in the West. I believe that in proportion as our missionaries on the frontier adopt methods similar to those of Rochester, better results in some places may be obtained. I must not be understood, however, as offering Rochester's methods as a panacea, for I have been in this work long enough to know that beside methods, there must be personality and opportunity, and encouragement and many other factors as well.

Another correspondent, a layman, referring to my recent article in the *Messenger* analyzing the Home Mission Day Offering of last year, asks some rather pungent questions. I shall let him speak for himself:—

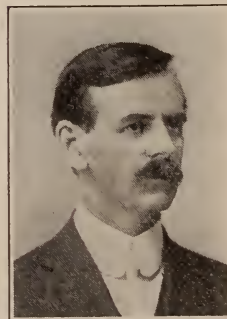
"Did you ascertain how many of the missionary pastors, who are under the direct control of the Home Board, were doing their full duty by sending in the offering?"

"With the missionary pastors I suppose the Board has a right to demand an accounting.

"I am a radical in this matter. So was the prophet Nathan when he rebuked David.

"Pastors must know that General Synod's requests should be obeyed by all. If they do not want to do so, why do they belong to the Synod?"

"How long would you or I belong to some



Rev. George W. Hartman.

Rev. Geo. A. Ehrgood.

Home Missionaries as War Workers.

Rev. George W. Hartman is in the Y. M. C. A. service and is at present in New York awaiting orders to go overseas.

Chaplain George A. Ehrgood has been working at the three Camps Stewart, Hill and Pigs Point. He has been assigned to transport duty, and recently sailed on the transport "Italia."

secret society and be in good standing, if we did not live up to the rules of the organization?

"Why can a pastor ignore such a request, and not be "called down" for it?

"I believe that every congregation will contribute something toward every plea that is brought to its attention, for some purposes more than for others, but something in every case. How can a member give when he is not challenged? If I read in a Church paper that the Home Mission Board needs money and there is no opportunity given me to contribute to it, what shall I do? Send my 25 cents to the Board? Perhaps there may be twenty other persons who would give a quarter if asked by the pastor, but he keeps the appeal to himself, or brings it only to the Consistory, and speaks against it. What then? Nothing."

Further deponent saith not.

I have not attempted to answer these questions. I need help.

During the quarter the First Church, Charlotte, N. C., and the St. John's Mission at Bethlehem dedicated their new buildings. Plans are under way for the erection of new buildings at Trinity, Detroit; Calvary, Bethlehem, and Grafton Avenue, Dayton, just as soon as the war conditions will permit.

The Board was pleased to receive the favorable report of the meeting of the United Missionary and Stewardship Committee recently held at Lancaster, Pa., and hopes that by the united efforts of this committee and the Classical committees the full apportionment can be met during the current year.



Rev. Paul B. Rupp.



Rev. W. S. Harman.

Chaplain Paul B. Rupp is in charge of the 11th Regiment F. A. R. D., Camp Jackson, Columbia, S. C.

Rev. W. S. Harman is located at Camp Stewart, Newport News, Va. Until recently he was Social Secretary at the main Y. M. C. A. At present the War Work Council has appointed him musical director of the entire camp.

At no time were there more outstanding opportunities for aggressive Home Mission work than today. Home Mission Day, November 10th, and Home Mission Week, November 17-24, will give pastors and people occasion to consider the claims of Home Missions and to lay a substantial contribution upon God's altar for this great cause.

Church-Building Funds.

J. S. WISE, SUPERINTENDENT.

Since the annual meeting of the Board of Home Missions, the following Church-building Funds have been received and are hereby gratefully acknowledged:—

No. 613. The Woman's Missionary Society of General Synod Church-building Fund No. 60. (Special) of \$500.

No. 614. The Ellen S. Ridgely Church-building Fund of \$500. Bequest of Ellen S. Ridgely, Frederick County, Md.

No. 615. The (name not to be published), \$500.

No. 616. The (name not to be published), \$500.

No. 617. The (name not to be published), \$500.

All of the above have been invested in Trinity Reformed Church, Detroit.

No. 618. The William A. Tobias Memorial Gift Church-building Fund of \$500. Contributed by Mrs. Jennie A. Tobias (widow), Xenia, Ohio, and Rev. D. Emerson Tobias, (son), Baltimore, Ohio. Gift for Heidelberg Reformed Church, Dayton, Ohio.

No. 619. The David E. and Anna K. Albert Church-building Fund of \$500. Bequest of David E. Albert, late of Latrobe, Pa. Invested in Trinity, Detroit, Mich.

No. 620. The Michael G. and Susanna Bressler Church-building Fund of \$547.11. Bequest of Michael Bressler, late of Hegins, Pa. Invested in Trinity, Detroit, Mich.

No. 621. The Savilla M. Bressler Memorial Church-building Fund of \$547.11. Bequest of Michael G. Bressler in memory of his deceased daughter. Invested in Trinity, Detroit, Mich.

No. 622. The Woman's Missionary Society of General Synod Church-building Fund No. 61, of \$500. Invested in Trinity, Detroit, Mich.

No. 623. The Jacob and Rebecca Hershey Church-building Fund of \$500. Bequest of Jacob Hershey, late of Irwin, Pa. Invested in Tabor Reformed Church, Philadelphia.

In the Calumet Region.

BY J. M. JOHNSON.

ON Tuesday, October 22nd, I made a trip by auto through the Calumet region for the purpose of acquainting myself with the condition and needs of this great industrial center and its people. The region covers a part of

Indiana and a portion of Illinois. The first place visited was Hammond, Ind. Right across the state line, in Illinois, is West Hammond with a population of 9,000, half of whom are Polish, living in the southern portion of the city. The only place of worship among these people is a Polish Catholic Church with a large Polish parish school and a manse for the priest. I learned that while these buildings were being erected at a cost of \$50,000, the people lived upon nothing but potatoes. The northern part of the city is made up chiefly of German people, and the only places of worship are a German Lutheran Church and a Baptist Sunday-school in a small portable building. I next found myself in the little town of Burnham whose population is 500, but its equal in many respects is not to be found anywhere. It is regarded as the most law-breaking, licentious town in America. There is not a Church in its midst. The Baptists are contemplating a Sunday-school in the public school building. Across the railroad tracks is the city of Hegewisch, with a population of 11,000, composed chiefly of Poles, Greeks and Swedes. In the northern section of this city is a Methodist Church without a resident pastor, having half time services. This place should have at least two evangelical churches with resident pastors. There is a splendid high school in the southern section, also a small Polish Catholic Church, an Irish Catholic Church and a Swedish Church, but there is no English-speaking evangelical Church.

Retracing my tracks from Hegewisch through Burnham, I came back into Indiana again, into the town of North Hammond, whose population is 13,000. The Baptists and Presbyterians are making provision to care for these people. The Schlisinger Steel Manufacturing Company is contemplating the erection of a large steel plant at this place. From there I went to East Hammond. Here is a city in the making, although it is already ten years old. The Government is erecting 190 houses for the heads of the departments in the Standard Steel Manufacturing Plant. The population is approximately 10,000. Hundreds of workmen are taken to and fro daily in large government transportation cars until proper homes can be provided for them. The Baptists are planning for the erection of a settlement house costing \$25,000, and the Methodist Episcopal Church is considering work of some character, principally among English speaking people. Here is a Russian Church of the Austrian people of the Greek congregation. You say—what a paradox!—but here is the explanation. They are Austrians who formerly lived in southern Russia and are followers of the Greek Orthodox faith.

I next came to South Hammond, a small but promising place cared for by the Methodist Episcopal Church. This impressed me as being the garden city of the entire region. From there I went to Mark, the new city of this

section. To reach Mark I passed through Whiting and found 180 homes ready for occupation with some 400 people living there, where a few months ago everything was as barren as "the dunes." There is a great work to be done here. The houses are controlled by the corporation and no one will be permitted to own property.

I passed through Indiana Harbor and came to Calumet, which has a population of 5,000. Here the Reformed Church has a Hungarian congregation. There is also a Hungarian Baptist and Hungarian Catholic Church.

From Calumet I came back to Gary, whose population at this time is 75,000. In the old neighborhood bordering around 25th Street, where our work was originally begun, I found some interesting developments. There are 1,000 people living south of 25th Avenue and west of Adams Street, covering about fifteen blocks. The different nationalities and church affiliations are as follows:—Croatian Catholics, 200; Colored, 120; Americans, 175; Germans, 41; Danes, 5; Italians, 42; Slovachs, 23; Roman Catholics, 52; Swedes, 11; Bohemians, 26; Hungarians, 89; Serbians, 113; Russians, 6; French, 21. Our own Church has now a flourishing Hungarian congregation in this section.

The impressions gathered on this trip were many. The apparent spiritual indifference among the people in this region is alarming. Their only aim being the pursuit of pleasure and the mad rush for wealth. May God bring to this region a great spiritual quickening.

(Concluded from Page 456.)

placed at either end and salt spread on them. After more chanting and much shouting one priest stepped very solemnly into the salt and then deliberately walked the length of the path. Blackened places were left where he had stepped. Other priests soon followed. After the priests had gone through, the crowd was invited to go through. I noticed that everyone tried to step in the exact tracks of the priest who went ahead.

The crowd filed through, that is those who wanted to do so. There were little children, old men and women, younger men and women, some with little babies on their backs went through. There was no outcry of pain from any of them even though I am sure that some were more or less burned. Some would not step in the tracks made and would get on a live coal. They would then make a dash for the other side.

It was a pathetic sight to see them file through there as a religious ceremony. It was quite noticeable that most who went through were of the lower class of Japanese. All during this time the priests were dancing around and shouting like mad. Those who had sore feet to nurse, probably laid the blame on themselves for lack of faith.

Yet, some people say that Japan has no need of missionaries. I ask, is that so?

A Call for Mission Study Classes.

MAYME C. SCHOEDLER.

ONE of the periods in every Summer Missionary Conference is devoted to Mission Study with these objects in view: To impart information and to inspire, enthuse and interest some sufficiently to form and lead a class on their return home. A normal class on Methods is also usually conducted during part of the time. Thus the Conferences are brimful of help and encouragement in this line of work.

The beginning of the end in view is approaching. We are awaiting now the formation of many classes. Let us not defeat this end, but let us be true to the call. Mission Study is an *educational weapon* in our religious work. Let us then cheerfully invest time, energy, service in this work, and so reap large dividends now and in the future.

Many have become thoroughly interested in Missions in this way and can be depended on for active service in Missionary Societies and in other missionary operations in the Church. The claim has even been made that some who have heard the call to Home and Foreign missionary service, received their first awakening here and later their conviction, leading to loving obedience to the great call of the Master.

A true Christian must have Christ's mind, and He was the first great missionary. True, this spirit needs to be developed to a fine point for the greatest results. It can be done through Mission Study. I wish to quote from Carter Milliken the testimony he gives as to the results produced by the study of Missions in this systematic way:

"1. It broadens the horizon of a life and adds to the number of its worth-while interests.

2. It reveals the significance of current events and their relation to the Kingdom of God.

3. It stimulates faith and excites a desire to be used by Him, by showing what great things God has accomplished through human agents.

4. It develops the prayer life through seeing the needs of the world.

5. It creates a realization of the value of Jesus Christ to the life of an individual and to society, and the loss without Him."

METHODS.

There are many methods given in reference to teaching. Of course, the real Mission Study class, as the word implies, means study, and hence the question and answer method, the discussions, the debates, reference books and supplemental works are to be used in a real class. These classes gave me my greatest satisfaction and joy, and also produced the most definite results in personal development, in service and individual giving through the proper channels.

Whilst the lecture method is not strictly

speaking a Mission Study method, there are times and occasions where it can be advantageously used, when the other methods just given would not be applicable. Information imparted in an interesting, informal talk, falling on good soil and on receptive hearts will not fail of its intended object. If you can use it wisely and skillfully, you will lead out your class to such an extent that expression very naturally takes place on their part. It means so much to know the *personnel* of your class. For example, in real Mission Study, we know that you may assign some individual work, whilst with some members a question for general discussion is best.

The following is a simple and brief routine to be followed: Prayer, reading of appropriate Scripture, roll call, assignment of next lesson, teaching of the lesson, brief review, clinching of main thoughts, Lord's Prayer as the closing prayer.

How many should comprise the membership of the class? If the lecture method must be used, as sometimes at a Missionary or Christian Endeavor meeting as a part of the evening's program, any number may thus be spoken to, but in a real Mission Study class, the number ten has been set, or less, as a goodly number for most effective work. Each one will feel freer to express their opinions pro and con. A teacher can with this number also best draw out self-activity. I wish to quote Dr. Lampe when I say that age, congeniality, sex, etc., are to be considered in making up your class.

As to the leader, ability to teach, love for her work, consecration to the task, the personality which embodies a personal, sympathetic touch, enthusiasm, information, all of these combined will give you a valuable guide. One who sees the great need, importance and value of the work should be additional requisites. However, shrink not, for if you have in mind some one interested in Missions, such a one may possess many of these qualities, now latent, never developed, never encouraged and never helped. Above all, give us *consecration of heart* and the qualities of the mind may be developed. The ignorant fishermen, filled with His spirit, could be a power for good! One talent willing to be used, willing to be guided and led, can be multiplied greatly.

THE CALL.

Are you willing to set apart time and energy? Yes, are you willing to set something aside, something perchance not so important, and take up this work as a leader or a member? There are myriads of calls to-day and we will give to each their place and value. But let us not be lost to the work which has to do distinctly and uniquely with the salvation of the world. The soul is paramount to the body. The latter need not be neglected, but so often we neglect the former, forgetting that though "they can harm the body they cannot harm the soul," fostered by the Word,

obedient to the will of the Father, to which Christ Himself was obedient, even unto death.

In Mission Study, therefore, you deal with real life. As a leader you can show the condition of the world and its needs. You can arouse a *personal responsibility* and lead the individual to realize his *personal relation* to and *obligation* in the evangelization of the world.

A CHALLENGE.

In conclusion, let me challenge you. Will you give to others, not privileged to attend a conference, what was given to you? Did you promise to lead a class? If so, begin your personal work now, prepare now. *Approach your task* in prayer, faith and hope and despise not a small or faltering beginning. Again, may we challenge those of special fitness, those who have experience in teaching, those to whom we have a right to look as workers, and if we are not disappointed, we shall have more classes than ever before.

We have enjoyed the Conferences and been greatly benefitted. Indeed, we would not tire of attending all of them, and to prove that what I have asked of others I am myself willing to do, let me say I have not refused to teach classes, have consented to teach a normal class if it is desired by our local churches, and feel it a joy and privilege to answer these calls. I believe the time has come when some of us must say with Paul, "*This one thing I do.*" Christ and His work were foremost in His thought and active life.

Some one said at the Conference at Mt. Gretna, "*There is a vast difference between services and service.*" To me it was food for thought. I pass it on to you for serious reflection. May we work together harmoniously, doing what we can, doing all in His name and for His glory, prompted by the proper motive, lest our service be as the kernel without the nut. Do you desire encouragement and help? Write to our General Secretary, Rev. John H. Poorman, Reformed Church Building, Fifteenth and Race streets, Philadelphia. You will cheer his heart and he can do all you ask of him and will do it gladly.

Have you an opinion as to Missions? We trust it is a favorable one. Even then, let the opinion hold you and you will be convinced, and I am sure your conviction will function itself out into activity. May we have rich fruits through Mission Study is our longing and hope. Can we count on you, and you and you? A list of books to be used will be furnished you. We are counting on you.

Allentown, Pa.

The things that cannot be shaken abide in the eternal calm, and men look up to them with clearer eyes and love them with a deepening love. It is a love that lifts above partisanship and strife. It is a love that casts out fear.

—DAVID M. STEELE.

Our Nation Has Kept Faith With Far East.

PATRICK GALLAGHER.

THE strongest single source of our moral leadership in this war to save the world from German despotism is our Far Eastern policy. It is the chief proof of our sincerity. It is the thing, more than all other things put together, that Germany fears.

For 134 years we have been living in the Orient the things we demand of our enemy. There is not a blot, not a stain upon our record. During a national life longer than that of our fully organized Government, we have been dealing with Asia as we demand that Germany shall deal with the world.

We began our relations with Asia in 1784, five years before the creation of our Department of State. In that year merchants and mariners of New York and New England combined to build the clipper ship *Empress of China*, which sailed to the Far East, anchored off Canton, and introduced our flag and our nation to the Chinese.

Major Shaw, subsequently our first consul in China, and supercargo of the *Empress*, the skipper, and the sailors of the *Empress*, were delighted by the friendly enthusiasm of the Chinese, and particularly by the Chinese interest in the doings of the heroes of the young American Republic. The Chinese were glad to feel that such peaceful ideals as ours did manage to exist in the West, because as the late General John W. Foster, once Secretary of State, has written: "It was the aggressive spirit and the violent conduct of the European nations which led the Chinese to close their ports against foreign commerce."

When we told the Chinese, through Shaw and through Edmund Roberts, Caleb Cushing, and their successors, that we came into Asia as friends to promote fair trade and friendly association between East and West, and not to take an inch of Asiatic territory, they believed us. They took us at our word. And we have kept our word.

Often during the 134 years of our always amicable intercourse with the Orient, envy, jealousy, suspicion, and the greed of commercial cormorants have sought to trick us into parting with our richest national heritage and, upon one pretext or another, to induce us to make war upon Asia. And always we have said: "No!" America's hand, from first to last, has been a peaceful, friendly, helpful hand.

The opium war, the arrow war, the Morrison affair, the murder of Mr. Heusken, the burning of our legation in Japan, the Shimomoseki affair, the Boxer trouble—these are mere high lights among the incidents that tested our sincerity. We hung on like grim death to our patient policy of peace. Our

(Continued on Page 456.)

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Thinking in Terms of the World.

THIS World War has made us think in world terms. In all the addresses of President Wilson he points the nation to the interests of all nations. We are a part of the life of the world. We are not only, always, to think first of America, but always, also of humanity. Our nation has been a sort of prophetic sample of mankind. We are not made out of a single stock. Here we have a great melting pot. Here we have tried to bring all the world together upon the terms of liberty and peace. Is it asking too much, then, that a nation made up out of the world should understand the world?

"America is the great moral force of the world and the arbiter of the destiny of mankind through that force." There is no nation in the world to-day that occupies such a unique position as our nation. The eyes of the whole world are fixed upon us. Some of the nations are appealing to us for bodily relief, others for spiritual redemption. We are in a position where we can render a real service to humanity. One weakness with us has been that we have been thinking too much of our own, and not enough of the needs of the world. There is a narrow conception of national patriotism that tends to dull and dwarf the nation as well as the individual. Our ideals must be international as well as moral. And we must be so united in the bonds of a common aim that we can by the force of our national example and by the weight of our national influence lead the world to a permanent peace. "American character as well as American enterprise is going to be put to the test." In the degree that we will strive to serve the whole of mankind will we become a world-power. Ev-

eryone should be taught that our nation can only be a great moral force in the proportion that it spreads the truth. This is the peculiar task of the Church of Christ. The Cross must go with the Flag if our emblem is to exert an influence among all men in all lands.

"Above all nations is humanity." This was a saying of Plato, the great philosopher of his day. At no time in the world's history is its re-statement more necessary than in our day. While the citizens of a nation should be loyal to that nation, yet the progress of the ages has been such as to break down the barriers between the nations, and to make all races neighbors. The world is one big neighborhood. The spirit of the age is to bring all mankind together in a common life and for a common purpose. Where the mind of Christ rules, the strong will support the weak. But this is not the case among the nations that are self-conscious, ambitious and determined. They still seek their own, and in doing so they resort to war. Opportunity is a privilege that should be common to all men. It is a false theory that "all nations are and must be selfish." There is no necessity for any nation to crave, much less to wield a world power. Whenever the policy of a people is based on selfishness, and cunning, and intrigue, there you can expect sorrows and miseries. Race prejudice, national hatred, trade rivalry, religious bigotry, and political injustice are among the causes that produce wars and rumors of wars. Taking advantage of the backward peoples, lording it over helpless nations and dominating ocean traffic, these are the causes that lead to bloodshed. Humanity is bigger than all nations. The only race in the world is the human race. The welfare of all peoples is bound up in the welfare of

each individual. We constitute a family of nations. There is one vast brotherhood in all the world. Above all kingdoms is the Kingdom of God. To translate this new internationalism into terms of loving service, and to do it in the spirit of sincerity and truth, this is the great task of the Church of Christ; this is the aim of Christian Missions.

"This Is a War to Save the World."

PRESIDENT WILSON is a world statesman, because he has caught the world vision. His addresses are the greatest foreign mission appeals that have ever been spoken, for they carry the weight of the civil rule as well as of the ecclesiastical persuasion. If Christians will be as awake to their present opportunities as the patriots are to theirs, the work of world evangelization will receive a thrilling impetus in the coming years.

"For the glory of this war, my fellow citizens, so far as we are concerned, is that it is, perhaps for the first time in history, an unselfish war. I could not be proud to fight for a selfish purpose, but I can be proud to fight for mankind. If they wish peace, let them come forward through accredited representatives and lay their terms on the table. We have laid ours, and they know what they are.

"Have you formed a picture in your imagination of what this war is doing for us and for the world? In my own mind I am convinced that not a hundred years of peace could have knitted this nation together as this single year of war has knitted it together; and better even than that, if possible, it is knitting the world together.

"Friendship is the only cement that will ever hold the world together. And this intimate contact of the Red Cross with the peoples who are suffering the terrors and deprivations of this war is going to be one of the greatest instrumentalities of friendship that the world ever knew, and the center of the heart of it all, if we sustain it properly, will be this land that we so dearly love.

"My friends, a great day of duty has come, and duty finds a man's soul as no kind of work can ever find it.

"May I say this? The duty that faces us all now is to serve one another, and no man can afford to make a fortune out of this war. There are men among us who have forgotten that, if they ever saw it. Some of you are old enough—I am old enough—to remember men who made fortunes out of the Civil War, and you know how they were regarded by their fellow citizens. That was a war to save one country; this is a war to save the world.

"Well, there is no expectation of favors to come in this kind of giving. These things are bestowed in order that the world may be a fitter place to live in; that men may be succored; that homes may be restored; that suffering may be relieved; that the face of the earth may have the blight of destruction taken away from it, and that wherever force goes there shall go mercy and helpfulness.

"And when you give, give absolutely all that you can spare, and don't consider yourself liberal in the giving. If you give with self-adulation, you are not giving at all, you are giving to your own vanity; but if you give until it hurts, then your heart blood goes into it.

"When you think of this, you realize how the people of the United States are being drawn together into a great intimate family, whose heart is being used for the service of the soldiers not only, but for the service of civilians, where they suffer and are lost in a maze of distresses and distractions.

"And you have, then, this noble picture of justice and mercy as the two servants of liberty. For, only where men are free do they think the thoughts of comradeship; only where they are free do they think the thoughts of sympathy; only where they are free are they mutually helpful; only where they are free do they realize their dependence upon one another and their comradeship in a common interest and common necessity.

"If you ladies and gentlemen could read some of the touching dispatches

which come through official channels, for even through these channels there come voices of humanity that are infinitely pathetic; if you could catch some of those voices that speak the utter longings of oppressed and helpless peoples all over the world; to hear something like the battle hymn of the republic, to hear the feet of the great hosts of liberty going to set them free, to set their minds free, set their lives free, set their children free, you would know what comes into the heart of those who are trying to contribute all the brains and power they have to this great enterprise of liberty. I summon you to the comradeship, I summon you in this next week to say how much and how sincerely and how unanimously you sustain the heart of the world."

A Fine Tribute to Miss Pifer.

IT was a sore disappointment to the Secretary of the Board of Foreign Missions that he could not be present at the annual meeting of the W. M. S. of Pittsburgh Synod, and enjoy the unique service of the presentation of the special fund for the home of Miss Pifer in Tokyo. Fortunately a splendid substitute could attend, and we are glad to have him give his impressions in his own inimitable style:

I next stopped off at Wilkinsburg, Pa., a suburb of greater Pittsburgh, where I made an address in Trinity Reformed Church before the W. M. S. of Pittsburgh Synod. There were about seventy-five delegates and several hundred of the local church in attendance. These women are very active in the missionary cause. There are 75 societies including the W. M. S. and the Y. W. M. A. with a combined membership of 1475 and these gave for missions last year \$7643.

Our missionary, Miss Pifer of Tokyo, Japan, is from this Synod. During the year these women gathered a fund for a home to be built for her in Tokyo, which is to become the center of a new Japanese church in a district where there is no Christian work. This project met with enthusiastic response. They started out

to raise \$900; they reported at this meeting over \$1300. A most original and thrilling service was carried out on the evening of my visit.

The five classical W. M. S. presidents took their place on the platform. Each in turn built a part of the "Pifer Home" in miniature Japanese style. The first woman with appropriate remarks laid the foundation, the audience sang "How firm a foundation," the next woman in like manner put up the main part of the house and then we sang "Home, sweet home." The third woman built the stairs and a soloist sang "Step by step with Jesus." The fourth woman put in the chimney, and another soloist sang "Keep the Home Fires Burning." By this time everybody was aroused to the pitch of enthusiasm. So when the fifth woman dug the well for the completed home and the last soloist sang "The Old Oaken Bucket Which Hung in the Well," there was a volume of meaning and sentiment swaying the vast assembly which combined all the holiest and deepest thoughts, memories and aspirations of the soul, all focusing on the one great aim of Christianity,—the preaching of the Gospel of the Kingdom to the uttermost parts of the earth. The "key" of this new "home" was then formally handed to the Board of Foreign Missions. It is needless to say that it was most gratifying to respond on behalf of the Board to a so graciously presented and so well-deserved a gift from these ladies of Pittsburgh Synod. May God bless these women and may God bless the new home of Miss Pifer in Tokyo, and make it a blessing to all families in Japan!

Farewell Words.

OUR furlough is at an end and we are once more on our way back to Japan.

We are glad and thankful for the many pleasant experiences which have been ours while in the home land among friends and relatives, and as we moved around throughout the Church.

It has not been a time of inactivity

for us. Mrs. Moore and myself have travelled much, visiting congregations and making addresses. Synods, Classes and Conferences have also been attended and this has often involved weariness of mind and body.

But the kind welcome we have everywhere received; the interest and sympathy shown us as we told the story and presented the claims of our work in Japan, have more than made up for all the weariness involved.

We are returning to our work refreshed and inspired; and because of the encouragement received, with the determination to do more and better than before. We wish to thank the Board for their uniform kindness and courtesy, and I desire to congratulate them and the Church for the progress that I see has been made, and for the rising missionary spirit which I have witnessed in my visitations.

Our journey across the continent has been pleasant and we are looking forward to a pleasant and safe voyage across the Pacific on the good ship, the *Siberia Maru*, sailing on the 7th inst.

And now as we are leaving our native land; leaving behind all our relatives and so many kind friends, we say a heart-felt farewell to one and all. We know that we shall receive a warm welcome on our return to Japan. We know that He who said, "Go into all the world and preach My gospel and I will be with you," will in the future as in the past make good His promise and that we shall be happy in His service.

JAIRUS P. MOORE

San Francisco, October, 1918.

Takeo Noya.

D. B. SCHNEDER

SOME people in the Church remember a young Japanese by the name of Takeo Noya, who graduated from the Theological Seminary at Lancaster somewhere about 1888. Some may wonder what has become of him.

After his return to Japan he became

a teacher of English in two institutions, the Peeresses' School and the Military Staff College, both in Tokyo. Several years ago he resigned the former position and has since devoted himself entirely to his work in the Staff College, in which he is now the oldest teacher. In a recent letter he writes: "A number of my old pupils are already counted among the generals. All of the military officers of the Ishii Mission to the United States as well as those attached to the Embassy at Washington are my former pupils. Since in recent years the relations between Japan and America have become somewhat strained, it has been my lot to help in explaining and defending America's position.

As is known to some, it was the ambition of Mr. Noya on his return to Japan to start a Christian college for girls. That ambition was never realized in its original form, but it was something of a compensation that he could for so many years engage in teaching in the school in which the daughters of nobles (the present empress being one of the former pupils) are given their higher education. At the same time it is a comfort to him that now after over a quarter of a century an interdenominational college for girls has this year been actually established, and his dream realized at last. He concludes his letter with the words: "I may never see the adjective "Military" in the name of my institution changed to "Christian," however long I teach, but I do look upon my life as providential so long as my faith is in God, who rules over the rough sea of human life."

The Cup He Must Drink.

The following by "Missionary" appeared in the *Tokyo Christian* of January, 1918, under the above title:

"It is not the work of the missionary that kills him, for his work is ever a joy; nor is it the responsibilities, for they are his pride; for them he broadens his shoulders and strengthens his heart; nor

is it even the failures, for keenly as they wound his spirit, he knows that they must come and so he prepares himself for the shock.

"What is it, then, that drives him often to an early grave or sends him home with broken health and shattered nerves? It is his great loneliness.

"He goes forth in the ardor of his youth, encouraged by his friends. He is feted and lionized; then after a few years of service on the field he learns the bitter lesson that out of sight is often out of mind.

"While he is living with people who are centuries behind the times and in touch with a civilization that is stagnant for very age, his friends are reveling in the abundant life of the West. He is no longer one of their circle. Being ignorant of his environment, they have lost the interest in and sympathy for him they once had.

"Perforce, he has been compelled to limit his correspondence. It is easier for fifty people to write to him than for him

to write to fifty people. The few letters that continue to come only reveal to him how wide the breach is and how little there is in common."

Graduating Class Yamagata Kindergarten.

REV. CARL D. KRIETE.

THESE seven bright faced little girls constitute the second graduating class of our Yamagata Kindergarten. Not one of the seven comes from a Christian home. One of them comes from a home that was so strongly Buddhist that two years ago they refused the missionary's offer to support an older daughter in the Girls' School at Sendai, though the girl herself was keenly disappointed. Every one of the seven is a little missionary. Some of them have given their own parents their first Christian ideas. They have all been under our daily influence at a time when they were receiving their first impressions of



GRADUATING CLASS OF YAMAGATA KINDERGARTEN.

the outside world. What they learned at our kindergarten of God, of prayer, of Christian duty they will never be able to forget as long as they live. We have had a principal part in moulding the conscience by which they will live for the rest of their days. Our prayers and I hope yours will follow them.

The Japanese teacher, too, has left the school. She was Miss Yoshino Kato, and now she is the wife of one of our Evangelists. She will now continue as a pastor's wife the splendid work she has been doing as Bible Woman and Kindergarten teacher. But we are sorry to lose her, and because of her going the Yamagata Kindergarten is temporarily closed while we look for a new teacher. The laborers are few. Therefore, when you pray, pray the Lord of the Harvest for kindergarten teachers!

We also need at once a young woman from America to supervise our Kindergarten work, and in the next few years we ought to have a number of them. There is no more fascinating work anywhere, more attractive and appealing than kindergarten work.



Nakayama Yuki Mori Sato Naito

Some Fruits of Evangelistic Work in Japan

THE current of a river depends upon its tributaries. The growth of a college is largely due to its feeders. In this respect our North Japan College has been most fortunate. While a large number of the students come from Sendai and the immediate districts,

a very choice proportion hail from remoter towns. This fact is often lost sight of. For this reason we are glad to publish the group of young men from the Wakamatsu district, who are now promising students in North Japan College, and who, let it be known, are the direct fruit of the substantial labors of Dr. Noss. Too much stress cannot be laid upon the evangelistic arm of the missionary work, and those in the field and at home should do all they can to strengthen it. If the Church had the foresight to send three of four evangelistic missionaries to North Japan the results would be surprising in the next ten years.

WE are glad to print on the cover page the Faculty and 1918 graduates of the Higher Department of North Japan College. It will pay to study the picture. They are a noble body of educators. The graduates give every evidence of careful training. Students who pass through our Sendai institution never fail to speak in appreciative words of their teachers. The Reformed Church should take a special pride in this school, for it is wielding an unusual influence in the molding of the future manhood of Japan. Money spent on buildings and in salaries is a safe investment. There is need of more money and additional teachers. Now is the time to strengthen the work of the school.

Another Liberty Loan Coming.

There are over 2,000,000 United States soldiers abroad. If we transport these men back to the United States at the rate of 300,000 a month, it will be over half a year before they are all returned. Our Army, therefore, must be maintained, victualled, and clothed for many months after peace is an actuality.

The American people, therefore, having supported the Liberty Loan with a patriotism that future historians will love to extol, will have an opportunity to show the same patriotism in financing the just and conclusive victorious peace whenever it comes.

SPECIAL NOTICE TO ALL SUBSCRIBERS.—Please pay your subscription in advance, otherwise your magazine must be discontinued per order of the Government.

A Dream Now A Reality

Lakeside Schools, Yochow City, Hunan, China, August 11, 1918.

Dear Friends in the Reformed Church:

Forty years ago Joseph Cook in his Monday lectures was the dream and the hero of many an ardent student. He was like unto a mighty prophet pointing the youth of the land to the **PROMISE OF THE FUTURE**. We read him; we discussed him; we believed in him; we found inspiration in his mighty utterances. The world listened to him. Among his reassuring utterances was this: "The nineteenth century made the world into a neighborhood; the twentieth century will make it into a brotherhood!" Some may say to-day that those words were but a dream. **THAT DREAM IS BEING INTERPRETED INTO TERMS OF REALITY**. The present world conditions are rapidly fulfilling those wise words. The challenge is that we help to make it true. The present crisis is already a deeper and a truer brotherhood than the world has ever seen before in its wonderful history. We are entering upon a racial solidarity and international brotherhood that is new to mankind. We are not falling; we are climbing; we are rising. In the extent and horror of this war in which we are engaged we are paying the price for the upward climb to the realization of the world-wide brotherhood in Christ Jesus.

Some time ago a friend wrote to my wife and me to commiserate with us on the fact that both our sons are "with the colors." Pity? No; glory! They were born in the Far East. Their citizenship is with the United States. Their real service is for the brotherhood of all the earth; and I answered our would-be comforter that our sons are fighting not only for the United States, but also for scores of other nations.—And I am telling our Chinese teachers, students and other friends that our two boys, with millions of other boys, are fighting for the Chinese; not only that democracy may be made safe, but also that China in her weakness and among the weak shall be saved from the selfish international spoiler, from the hand of self-aggrandizement. Friends, your boys and mine are fighting for China as truly as they are fighting for you and for me. Many of the better educated Chinese are beginning to see this. Friends, by the sacred blood of your sons and mine, China is to be saved from the **MIGHT** that stalks in this land and would make that **might Right**. Our boys are doing valiant battle for Belgium, for France, for other despoiled lands, and for China that is being intimidated in more ways than one. Even at the time of this writing there are signs not wanting that international combinations are in the making which will begin to save China before our dear sons have fired their last triumphant guns. The whole world is to be made safe for democracy. All the nations are to be welded into a great and enduring **BROTHERHOOD**. China is to be saved from the hand of the cruel spoiler. China is to be led constructively and not intimidated destructively. At last China is to be saved for the right by the right.

For the future of China I am most profoundly encouraged. She needs help and she is getting one very important form of help through the world-wide service of our sons, yours and mine. China will come into the **BROTHERHOOD OF THE NATIONS**; and through the mighty ministry of love will she come home to the house of God's eternal love.

Sincerely yours,

WILLIAM EDWIN HOY.

(Continued from Page 448.)

Presidents, our Secretaries of State never failed us. They never failed Asia.

In the summer of 1900 President McKinley and Secretary Hay were bombarded by angry demands for war upon China. The German Emperor personally led the chorus of passionate fanatics, craving and howling for war. Dr. W. A. P. Martin, whom the weak and distracted government of China had appointed to the presidency of the imperial university, penned this to our Government on July 16, 1900:

"We are the victims of pagan fanaticism. Let this pagan empire be partitioned among Christian powers, and may a new order of things open on China with a new century."

Mr. Hay cabled repeatedly to our Minister in Peking and to our diplomats in all the capitals of the world:

"We adhere to the policy initiated by us in 1857 of peace with the Chinese nation."

Mr. Hay regarded the condition in Peking then as "one of virtual anarchy." Yet he not only declined to war upon China, but he prevented Germany and the Powers aiding and abetting Germany from utilizing the undoubted existence of "virtual anarchy" as an excuse for making war upon China. England was backing his strong hand firmly and faithfully, and England's help gave Hay his victory for peace.

Since 1784 we have kept the faith with China. Since 1854 we have kept the faith with Japan.

Marquis Okuma, statesman and historian, has written in "What Japan Owes to America":

"In 1859, by the second article of the American-Japanese treaty, the President (of the United States) assumed the obligation to strive to bring about an amicable settlement of the disputes that might arise between Japan and other Powers; in other words, to speak for Japan in the diplomatic negotiations with other Powers. It was only with the United States that such a treaty has ever been concluded."

There is, however, one signal proof of American friendship for Japan—the basic proof—which seems to be forgotten by both Japanese and Americans. I have searched in vain for a Japanese or American recognition of the existence of this proof. Yet, no man may doubt its authenticity, and it is the keynote of America's whole attitude toward Japan, as the Kaiser's lurid picture of the "Yellow Peril" is the keynote of German's whole attitude toward Japan.

American steamships were the first to churn the waters of Japan. We were mistress of the commerce of the Asiatic seas when we invited Japan to open her doors in 1853. We had a closer, larger interest in the control of the Pacific than any other nation. California, the gold booms, had opened the eyes of America to the vast importance of our Pacific coast. If ever there were an "imperative necessity" it confronted us in the coal which we needed in Asia, which we knew Asia possessed.

We did not take it from Asia by either trickery or force in 1853. We could have taken it. We knew that. That we imposed upon ourselves a self-denying ordinance and proved our friendship before we began to assert it is therefore all the more to our credit.—*Public Ledger*.

Fire Walking in Tokyo.

J. F. MESSENGER.

AT a certain Shinto shrine in Tokyo, there is held a fire walking ceremony twice every year. The last time it was held, it was quite widely advertised by both Japanese and foreign papers.

The grounds were small and were crowded when we got there, although we went a little early. As soon as we were spied by some of those in charge we were ushered into the shrine. Here we were served tea and cakes and also requested to sign our names in a book. In this book were the names of all foreigners who were present and also the amount of money they had given for a good seat. There was a notice on the opposite side of the page from the names suggesting how much would be proper to leave. This over, we were shown out into seats which had been prepared for the occasion. We had a very good seat in the second row from the front, and about ten feet higher and fifteen feet back from the fire.

In front of us was an enclosure with ropes stretched to keep the crowd back at a respectable distance. In the center of this enclosure was the bed of fire. It was about twelve feet long, six feet wide, and seven or eight inches deep in the deepest places. Through the center lengthwise was a depression, and here the fire was only one or two inches in thickness. A sign warned all that only those who were pure could enter the enclosure where the fire was burning. There was no mistake but what the fire was genuine, as we felt it quite hot at the distance we were seated.

In the same grounds and in a smaller shrine priests were continually chanting. Presently four from this shrine came out and stood before the fire and chanted for twenty minutes. During the chant they would wave a fan, clap their hands and bow. This they did occasionally. The purpose of this chanting was to take the heat out of the fire and make it harmless. Soon a man got up and explained the origin of the fire walking and its significance. As soon as he had finished seven other priests came out and began walking around the fire. They all carried fans with the exception of one, who carried a dish of salt. As they were marching around the fire they were shouting and waving their hands. The one who had the salt threw it on to the fire. A good supply was thrown in the pathway through the center.

Presently men with long bamboo poles began to beat the fire in the pathway. Thus by this time there was little left in it. Mats were

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Woman's Missionary Society

EDITOR: MRS. EDWARD F. EVEMEYER, 29 N. THIRD STREET, EASTON, PA.

THE TWO OFFERINGS.

(A SQUARE CHALLENGE.)

I DIDN'T think I could do it when first he asked me to,
For I love my precious dolly and she is almost new.
But dear me! Uncle Joe knows how to talk until you feel
As if you'd give your money and a part of every meal.

HE knows about the Jews you see, and how they brought the Lord
The first and best of all their fruits according to His Word.
That must have been so beautiful, the grapes, and corn, and things,
All given by the people as their harvest offerings.

WELL, Uncle Joe he talked until I brought him all my things,
To see which ones I'd send away to China in a box.
And he said, my "best doll, blue-eyed, red-cheeked, with curly locks."
I said: "Do you give what you like, the very bestest best?
And do you make a sacrifice as you tell all the rest?"
And he said yes, he always gave to help along the cause,
But as he had no fields or fruits, he couldn't keep Jewish laws.

NOW, Uncle Joe is very good, but he does love cigars!
He smokes upon the porch until he almost hides the stars.
So then I said, "If you'll give up cigars, and pipes and all,
And give the money to the Lord, why then, I'll send my doll."

THEN Uncle Joe looked sober, for you see he loved them so.
I said: "Oh, now you see what 'tis to let my dolly go!"
I thought he would not do it, but by and by he said,
"I think you're right. I'll drop cigars, and give their cost instead."

SO now my dolly's going, and Uncle Joe—just hear—
Will give most sev-en-ty dollars to missions every year!
And mamma says she's very glad about the way I spoke,
Since Uncle Joe has offered up his sacrifice of smoke!

Contributed by Gertrude M. Cogan.

That They All May Be One.

BY ROBERT FREEMAN.

I used to think him heathen,
Just because—well, don't you see,
He didn't speak "God's English,"
And he didn't look like me;
He had a burnt complexion
Which is heathen, goodness knows;
He ate a heathen's rations,
And he wore a heathen's clothes.
But there's a s'prising skinful
In that bloke from far away:

He fights like any Christian,
And I've caught the beggar pray;
He's kind to little kiddies,
And there's written in his eyes
The willingness to render
All a Christian's sacrifice.
Yes, you'd know him for a heathen
If you judged him by the hide;
But, bless you, he's my brother,
For he's just like me inside.

—Association Men.

The Best is Yet to Come.

A SPEAKER at Ocean Grove last summer told about an approach made to Yuan Shi Kai, the erstwhile President of China, for a gift of money to carry on mission work in that land of "magnificent distances," whereupon the mighty little man turned upon the petitioner and sternly said: "How dare you ask me for money for such a purpose? Christian missionaries in this country are turning things upside down wherever they go. Everywhere they have caused change, changes in thought, in custom and ideals, too. How dare you ask me for money?" Then to the overwhelming surprise of the gift-seeker, Yuan Shi Kai abruptly handed him a contribution equivalent to \$5,000 with this command: "You have started, now finish the work, else a thousand times better would it be had you never come."

Yuan Shi Kai was right. To slacken now would be disastrous to the conservation of all the good work of the past. But more than "holding the fort" must be accomplished; while the crust of the whole world is in a breaking up process, this revolutionary Gospel of Jesus Christ should be the force to recast the molds for the next epoch of time.

Among the many changes taking place in effete Oriental lands, there is none greater than that being wrought concerning standards for women. The old Orient was convinced that brains had been omitted in the creation of women. When a missionary was urging a Chinese to send his daughter to school his reply is well known: "Can you teach that horse yonder to read? Well then, if you cannot teach an intelligent horse to read, what can you expect to do with a woman?" "For," the Oriental lords reasoned, "if women could learn, it probably would be highly undesirable to do so; they would be less womanly and submissive." Dumb, servile obedience seemed safer to these age-long blind than competent mind and co-operative spirit.

How our women should rejoice in the Schools for Girls—Miyagi Girls' School at Sendai, Japan; Girls' Schools in China, one at Yochow City, the other at Shenchow—three institutions from which girls are going forth living exponents of the new life. Such schools are proving that brains have not been left out of little girls, the generations of neglect in mothers before them only accentuate the wonder of accomplishment. Teachers, it is a telling service to rally these minds to function for progress. The educated young men of the Orient have keenly observed that the trained girls are more useful and attractive members of the family and community than those yet victims of the old order. The progressive Oriental expects more than housekeeping, he wants a home maker, one able to share his life, not only "creature comforts" provided in an efficient way, but ability to be a companion in the mental realm. While home is the foundation work of women throughout the world, yet there are the other calls to women in the uplift of the races,—doctors, nurses, social service, teachers, writers, which are essential to womanhood in its struggle to come into the place Christ has accorded her.

Do you see how wonderfully our work is blessing these women? When you contribute monthly to the Budget of the Woman's Missionary Society, remember these three schools are only a part of the many things this Budget supports. Illuminate the Budget. Talk about the items one by one, get a new realization of its far-reaching effects. It touches the life of the world at many points. Membership in the Woman's Missionary Society is a potential possession if rightly understood and effectively used. The best is yet to come, for construction is the magic word of the future.

A Rosary of Joy.

There are so many sorrows in our lives—

Oh, let us take the little joys we find
And thread them like a rosary of pearls,

To count them o'er and keep them all in
mind.

A day of sunshine where we looked for rain,
A sudden bird-song when the skies are gray;
The first frost-painted leaf that flutters down,
The breeze that blows some vexing thought
away.

The sleep that bears us far from toil and care
And gives new strength to meet the day's
demand;

And oh, above the rest, the faithful friends
Who always love and always understand.

Yea, lite hath many sorrows for us all,
And hearts grow faint with long-continued
ill;

But let us clasp our rosary of joys
And hold them in our dear remembrance
still.

—*Author Unknown.*

Cheer Up.

There's a nasty thing, they call it "flu."
Some say "old-time gripe," others say it's new,
Came in Spanish and swept the country
through.

It caught so many, it got me, too;

So now I sit with nothin' much to do.

From "flu-ed" editor to "flu-ed" readers.

Women Workers of the Orient.

Chapter IV—The Trail Makers.

Bible Reading—Abraham the First Trail Maker. Gen. 12: 1-8.

Prayer for Missionary road breakers, trail makers and pioneers. For new enlistments in America.

Leader's Opening Comment.

We are to study in this chapter the story of women who are blazing new trails for their sisters to follow. Whenever anyone, man or woman, leaves the beaten track and starts off to discover a new way, criticism must be expected, also opposition and difficulties. The price must be paid in suffering. Those who come after in the paths find them easy because accustomed, made easy by those brave pioneers of the spirit who have shown the way. What paths can we think of that we find smooth to-day but our mothers found thorny, and who are some of the trail makers who blazed the way for us?

(Several women should be prepared to mention the names of such trailmakers—)

Mary Lyon in the path of higher education.
Elizabeth Blackall in medicine.
Elizabeth Fry in philanthropy.
Florence Nightingale in nursing.
Jane Addams in social service.

Connecting question to last Chapter—What are some of the underlying reasons why Oriental women are breaking over immemorial customs?

Outline for "The Trail Makers."

1. In what ways are the Oriental women already showing themselves equal to new tasks?
 - a. Two Women Bankers—Miss Nyier and Mrs. Hirooka, pp. 128-130.
 - b. A Great Indian Teacher—Ramabai, p. 137.
 - c. An Indian Poet—Miss Naidu, pp. 145-147.
 - d. Some wonderful Chinese Doctors, pp. 156-158.
 - e. A Japanese Red Cross Nurse, pp. 159-160.
 - f. One College Girl's Work, p. 161.
2. Women who have attained. Which one do you consider the most remarkable?
 - a. Chundra Lela of "India's Awakening," pp. 158-161.
 - b. Miss Michi Kawai, "Students of Asia," p. 161.
 - c. Dr. Mary Stone, "Students of Asia," pp. 161-164.
 - d. Halideh Hanoum, outstanding Moslem woman.
3. Tie up the points presented to our work.

Clinching Questions:

- a. What signs are there that the men of the Orient are changing their views with regard to the position of woman?
- b. What influences of the West upon the East do you think have been potent in changing their viewpoint?
- c. What dangers is the Oriental woman facing in this "turning a corner" into the new epoch?
- d. What appeal do you think Christianity can make to the awakened woman of the Orient?
- f. What do we Christian women in the Missionary Societies of America have to offer them in this critical period?

* * * * *

"Every forward movement has its idiot fringe."—Theodore Roosevelt.

"Progress is born in pain." "The false and outworn must be torn down before the new and true can be built up." "GOD ALWAYS ENABLES THOSE WHOM HE CALLS."

Twelve Women Excused from Joining the Missionary Society.

1. The back-number woman who does not desire to keep up with the times.

2. The narrow-gauge woman who is content to be a provincial.

3. The unambitious woman who aspires after a limited culture and limited equipment for her work.

4. The indolent woman who prefers to fritter away her leisure.

5. The busy woman who puts less important things before Christ's kingdom.

6. The easy-going woman who does not value her religion very highly.

7. The selfish woman whose social conscience is numb and who does not want it aroused.

8. The luxury-loving woman who prefers to live on the lower levels and does not care to enrich her religious life.

9. The prejudiced woman who "does not believe in foreign missions" and who is unwilling to take expert testimony on the subject.

10. The unthinking woman who does not like to face the issues which would be involved in studying world missions.

11. The unreasonable woman who is herself a product of missions, but who forgets that the missionaries carried the Gospel from Rome to England.

12. The disloyal woman who prays, "Thy kingdom come," but withholds her time, her money and herself from helping to carry out the last command of Jesus.—*Adapted from leaflet issued by Student Volunteer Movement by Lutheran Woman's Work.*

had been met and more. The most interesting feature of the first evening session was the presentation of the "Pifer House," at which ceremony Mrs. Rask presided. She then introduced Mrs. Woods, president, of Clarion Classical, who presented the foundation. After singing "How Firm a Foundation," Mrs. Kerschner, of St. Paul's Classical, presented the body of the house, when "Home, Sweet Home" was sung. Miss Zimmerman, of Somerset Classical, presented the stairway, then a solo, "Step by Step," was sung. Mrs. Dundore, of Westmoreland Classical, presented the chimney. A solo, "Keep the Home Fires Burning," was sung. Mrs. Schucker, of Allegheny Classical, presented the well, that was followed by solo, "The Old Oaken Bucket," after which the congregation all sang the last two stanzas of the first hymn used, "How Firm a Foundation."

The consecration prayer was made by Mrs. Hershey, after which Mrs. Rask placed an American Flag on the miniature house and presented the key to Dr. Burghalter, a representative of the Board, who received the house in its behalf and delivered a fine address. To comment on his address is out of the question, as the Church at large know his wonderful ability.

The Thursday sessions were given over to routine business. From the reports of delegates to the Summer Conferences we think that every delegate present felt that she certainly would try to attend one of the Conferences next year, as the reports given showed an intense feeling for and the advantages of these Conferences.

Mrs. Bennett Rask read a paper—the subject, "A Comparison of Synods"—in which the writer told us of our weak points in the running machinery of Pittsburgh Synod, and also gave encouragement along other lines, such as paying in full our budget and in excess of that during the last year had supported a Hungarian Deaconess at a salary of \$600.00 per annum and raised a fund for the "Pifer House" which was estimated at first to be a \$1,000.00, but when all money for same was sent it was found that \$1,322.40 had been contributed. We certainly feel it was a step to be commended, for owing to the advancing prices it will take more to complete the house.

Miss Cogan, the Field Secretary, was present and gave some very helpful suggestions as well as a demonstration of literature Thursday evening. At the same evening service a beautiful pageant was given by the W. M. S. of Trinity Church, which was much appreciated.

The offering at the two evening services will be appropriated for the support of a war orphan. This report certainly would not be complete without speaking of the wonderful and generous hospitality of the members of the Trinity Reformed Church, of Wilkesburg.

Welcome News for W. M. S.

The Synodical reports of the W. M. S. fall gatherings being concise and to the point, the Departmental Editor has "relented" this year and sent them for publication, even though we made a contrary announcement last month. Editors also have the privilege to change their minds now and then.

Report of the W. M. S. of Pittsburgh Synod.

MRS. WILLIAM SNITE.

THE 32nd annual meeting of the W. M. S. of Pittsburgh Synod convened in Trinity Reformed Church, Wilkesburg, September 25 and 26, 1918. The opening of each session was a Quiet Hour—subject, "Will We Win Out?"—conducted by Rev. J. M. Runkle, of Jeannette, Pa. The general routine business was taken up. The various reports given showed the society to be in a good healthy condition, in fact, a one hundred per cent. society, for all obligations

Annual Meeting of W. M. S. O. S.

MRS. E. W. MOYER.

THE 32nd annual convention of the W. M. S. O. S. was held in Wooster Avenue Reformed Church, Akron, O., September 24-26. All who attended are unanimous in their praise of the cordial hospitality displayed by Dr. and Mrs. Gekeler and the Wooster Avenue people.

The program was varied and interesting, as only a missionary program can be. Visiting secretaries were: Dr. Burghalter, Dr. D. A. Souders, and Rev. James M. Mullan, the latter giving the address of the first evening on "The Organized Task of Home Missions." Mrs. Bruner, local Y. W. C. A. secretary, also visited the convention and talked on the Y. W. C. A. and war work.

Two others whose work of Americanizing the foreign-born is especially important during these times were Miss Irma Gaal, deaconess from Dayton, and Rev. Arpad Bakay, pastor of the local Hungarian church.

Rev. and Mrs. Carl D. Kriete and their three children represented the foreign workers. Both gave most interesting addresses Wednesday evening. Mrs. Kriete told of her work among the women and for the kindergarten at Yamagata, and Rev. Kriete spoke on "Dividends." He introduced us to a number of Japanese friends and told of the wonderful returns in joy and Christian lives and even financial help which has come to our mission in Japan from the converts.

Special services were conducted during the convention by Mrs. H. B. Diefenbach in memoriam of Mrs. C. B. Mather, whose death is sincerely mourned by her associates in the missionary work.

The devotional service, at which representatives of the Classical organizations composing Ohio Synodical presented their respective thank offerings, was conducted by Mrs. A. K. Zartman. She made use of the new service. Mrs. B. B. Krammes had charge of the recognition service for increased membership. A gain of 132 members was reported.

Some very practical "Methods" were given in a paper by Miss Helen Bareis. Then the Mission Band of Wooster Avenue Church knitted while they presented a model meeting, under the leadership of Mrs. A. A. Ault.

An important step was taken when the convention decided to overture the other Western Synodicals to join with it in providing a home for returned missionaries. An overture was also prepared asking that the General Synodical take steps to procure an additional secretary to assist in the growing work among the women of the Church.

Communion services were held Wednesday afternoon by Dr. Gekeler and Rev. E. M. Beck, of North Canton.

The prayer thought for the convention was "A Life at Its Best." The subject was divided

as follows: "Preparing to Live," "A Dominating Purpose" and "Ye Shall Be My Witnesses." The last was used as a consecration service led by Mrs. Kriete.

The drive for new members is being heartily entered into by the women of Ohio Synod. Every one is urged to *boost* for the *biggest* and *best*.

In addition to gain in membership, we want the spirit of prayer and thankfulness to grow. An unusually helpful Prayer Calendar has been prepared this year, and already a letter has been received from the General Secretary of Thank Offerings urging the importance of that phase of the work.

Just one more thing which was both amusing and serious. On Tuesday evening after the address a missionary clinic was held. At the clinic the various ills which hinder a good attendance at missionary meetings were successfully treated by prescriptions from the Bible. Try it.

Woman's Missionary Society, Central Synod.

MRS. F. WILLIAM LEICH.

THE eleventh annual meeting of the Woman's Missionary Society of Central Synod was held in Zion's Reformed Church, Norwood, Ohio, Rev. G. A. Zinn, pastor, September 24 and 25, 1918. On Tuesday evening at 6.30 a brief preliminary business session was held with Mrs. T. P. Bolliger, the president, in the chair. The roll call showed 27 delegates present. After this session the regular evening service followed, being opened with a devotional service led by Mrs. L. C. Martin. A hearty greeting of welcome was given by Mrs. C. F. Schmidt, which was fittingly responded to by Mrs. E. C. Kuenzel. The feature of the evening was an address by Rev. C. D. Kriete, returned missionary from Japan. The central thought was "Dividends," showing how much greater and richer and more satisfactory our returns will be from souls won for the Kingdom of Christ than from bonds and stocks and riches. He illustrated this by telling the story of five Japanese converts and showing the small amount which had been invested in comparison with such wonderful returns.

The Wednesday morning session was opened with a devotional service led by Mrs. L. C. Martin, who led all the devotional hours of the meeting. She brought an earnest and inspiring message each time. Interspersed with the business a number of interesting and instructive papers were read. In the morning a paper by Miss Leona Kuhn on the Y. W. M. A. During the afternoon session, under the general topic, "Tools for the Task," Mrs. M. Accola read a paper on "Text-books for Mission Study." Mrs. D. Binns on "Helps I Have Used in Mission Band Work," Mrs. O. Koll-

morgen on "Value of Leaflets," presenting our denominational work. A Mission Band demonstration was conducted by Mrs. W. W. Foust.

A recess was taken during the afternoon in response to an invitation extended by the Woman's Missionary Federation of Cincinnati, in session at the Baptist church, to hear the Rev. W. W. Danner, American Secretary of the Leper Missions, in an interesting address on the work among these unfortunates.

The closing session on Wednesday evening was given to an address by Rev. J. H. Christman, D. D., on "Entrusted with the Gospel."

Resolutions of thanks to the Norwood congregation, the pastor and his wife, the choir and the soloists, for the splendid entertainment and the music, were adopted, also to the speakers for their inspiring addresses. The delegates went on their way with a new inspiration and zeal for the Master's work.

The statistics showed gains both in the number of members as well as in the amounts raised. The following summaries are of interest: Number of societies, 32; members, 707; congregational societies, 5; members, 145; Y. W. M. Auxiliaries, 5; members, 82; Mission Bands, 4; members, 70. Thank offering, \$621.61. Total of budget and gifts to missions, \$2,304.76. Number of subscribers to the OUTLOOK OF MISSIONS, 381.

Mobilizing for Prayer.

FRIDAY, January 10th, is appointed by the Federation of Woman's Foreign Mission Societies as the Annual Day of Prayer. What does this statement mean to you? God has called Christian women to the task of evangelizing the heathen world through women and children. It is an impossible task except that He has promised to give wisdom and power. He, the King of kings, invites us to meet and confer with Him. This is the appointed day. He will be present at the meeting places. Who will come? We might prophesy from the past that there will be very few. In many places the women will not observe the day at all. They are too busy. Where the day is observed in great cities, with hundreds of churches of all denominations, one hundred to three hundred women will constitute a "good attendance." Those who come in the Spirit will receive great blessing and strength. Unfortunately the meeting will not always be for prayer, but will merely furnish an opportunity for addresses. We wonder what would happen if women should come in great numbers to meet their Lord and Saviour and should spend the entire day with Him, asking of Him and listening for His answer? Is it not possible so to present the call for this day of united prayer by women of all denominations that we may have overflowing churches, glowing

hearts and a wave of prayer reaching to the very centre of Divine power?

We have been asked to suggest some of the great outstanding needs for which we should unite in prayer. We can only suggest, leaving freedom for the Holy Spirit to direct.

First Hour. For our enemies, that they may be brought to see and abhor their sin in making and conducting this war. For ourselves, that while we think and act with absolute justice we may not hate. For our Allies, with thanksgiving to God that He has called all these nations to work for the freedom of enslaved peoples, and that our neighbors in the Orient—China, India, Japan, Africa, the Philippine Islands—have united on the right side. Thanksgiving that the Holy Land has been released from the unholy hands of the Turks.

Second Hour. For women workers in the Orient. The outline of our study book by Miss Margaret Burton will furnish wonderful suggestions. For our union colleges and medical schools: Vellore Medical College, which opened August 20th; Madras College, Gingling, Pekin College and Medical School, and the greatly needed medical school for Shanghai. Note: (See Chapter VI, "Women Workers of the Orient.")

Third Hour. For South America and Mexico, our nearest neighbors, who must not be forgotten in the "passing of the Bread of Life."

Fourth Hour. For Africa and the Near East: Egypt, Persia, Arabia, Turkey and Syria, with special thought for Moslems who are to be so deeply affected by changes wrought by the war. Thanksgiving that instead of responding to the cry to join the holy war against Christians they have chosen in great numbers to join with the Christian Allies in the fight for freedom.

Fifth Hour. For world reconstruction, beginning with the training of our children for the Christian internationalism of foreign missions. For a new world alliance based on friendship and brotherhood rather than on political foundations. For a program for our churches great and heroic enough to compel the attention and devotion of all Christian women. For a new reading and comprehension of the Divine plan. For a universal proclamation of the Gospel of our Lord and Saviour Jesus Christ.

It is suggested that the General Boards of Foreign Missions be invited to unite with us in this Day of Prayer and that the evening of the day be devoted to prayer for the great work of these Boards, in which men and women unite.

Note: (This outline with some further suggestions may be obtained from your Woman's Board or Society, 10 cents per dozen, \$1 per hundred.)

Young People's Work

MRS. JOHN LENTZ, SECRETARY
218 BROADWAY MILTON, PA.

Mission Band Program. December.

SCRIPTURE TOPIC—The Birth of Jesus.

Missionary for the month, Miss Elizabeth J. Miller.

Use OUTLOOK OF MISSIONS and *Everyland*.

First Week.

Isaiah foretells the birth of Jesus. Isaiah 9: 2-7.

Pray for our missionaries in foreign lands.

Study "Around the World with Jack and Janet," p. 24-31.

Begin to tell the story of "Birds' Christmas Carol," Wiggins.

Read about Miss Miller first week.

Second Week.

Luke tells of the birth of Jesus. Luke 2: 1-8.

Pray for our Home Missionaries.

Study "Around the World with Jack and Janet," p. 31-39.

Finish the "Birds' Christmas Carol."

Read about Miss Miller second week.

Third Week.

Luke's story continued. Luke 2: 8-20.

Pray for our orphan children at this Christmas season.

Study "Around the World with Jack and Janet," p. 41-48.

Read about Miss Miller third week.

Time for Christmas songs and a party.

Fourth Week.

Matthew's account of the birth of Jesus. Matt. 2: 1-12.

Pray for a thankful spirit.

Study "Around the World with Jack and Janet," p. 48-57.

Read about Miss Miller fourth week.

What have I learned at Mission Band this year?

How can I help next year?

Mission Band Notes.

My dear "Mission Banders," I wish each one of you a most joyous, happy Christmas time. This year we must think of the many boys and girls across the seas who have no home and no one to make a happy Christmas for them. We must also think of our boys "over there," many of them away from home for the first time over Christmas. We can remember them in our prayers, in being unselfish, in giving up many things that we have been in the habit of having. Then there are other girls and boys whose Christmas will be

made brighter and happier if you will send them some small gifts. Dolls, handkerchiefs, articles to embroider, needles, thread, pencils, crayons,—all these things will help to make happy the little children in China, Japan and San Francisco. You might also prepare a box for our colored boys and girls at Bowling Green, Ky. In this box you may also put clothing, towels, bed linens, shoes. Let us each one do our small part in sending a box to one of these places.

Again a most joyous Christmas to each and every leader and girl and boy.

THE GENERAL SECRETARY.



Miss Elizabeth J. Miller.

Our missionary for *this glad Christmas month* is a nurse in Central China.

First Week.

This week in many towns and cities of our beloved country there has been another great celebration. What flag was it that floated in the breeze alongside of the Stars and Stripes on that day? To-day we are closer to that great country than at any time since the Liberty Bell rang out our freedom in 1776. Miss Miller was born under the Union Jack (the English flag) in Durham, England. As a young woman she felt the call to become a missionary and entered the training school for nurses connected with the Anna Jacques Hospital at Newburyport, Mass. She finished the course of two and a half years in 1910 and then spent three years in private nursing in and about Akron, Ohio. A year before her appointment to go to China she also served most ably as a district nurse for the public schools of Akron.

Second Week.

I wonder who can tell us how the United Brethren Church is related to the Reformed Church? (The former is a daughter of the latter.) It is not surprising, therefore, that Miss Miller after making application to the Board of Foreign Missions of the United Brethren Church, to which she belonged for twelve years, applied to the Mother Church when her own Board had no opening. Her

pastor for a number of years happened to be one of the few women preachers in our country, Rev. Ellen R. King, of Barberton, Ohio, who recommended her most highly to go as a missionary nurse to the poor and unfortunate for whom she has always shown the greatest of love and sympathy. Before going, she united with Grace Reformed Church, Akron, where she already had a large circle of friends who arranged to send her as their missionary, thus making *three missionaries who are supported by this one church*. On her way to the field, she spoke in our Home Mission (Grace) in Chicago, and told how greatly women of China suffered because of no hospitals for them in many parts of that great republic. At the close of the service a boy of twelve came to her and gave her 75 cents, saying as he did so: "Miss Miller, I am very sorry for the poor women of China. This is all the money I have. Will it help?" *How much are you sorry for them?*

Third Week.

Who remembers* "Abounding Grace Hospital"? Where is it? Who is the missionary doctor? Miss Miller is the nurse at that important point. Just listen how she likes it there. "It is with a grateful heart that we look back upon the past year, with the love and care our Heavenly Father has bestowed upon us." She wrote this beautiful expression after her first year in China. At the end of the second year she wrote Dr. Bartholomew as follows:

"Oh, give thanks unto the Lord! This is indeed the sentiment of our hearts as we pause for a moment to consider what the Lord has done for us.

"Perhaps you already know that some parts of this great country had decided to change their form of government, while other provinces decided this should not be. Consequently, we heard rumors that war was declared, and soon soldiers were passing our city by the boat load on their way to the front, some of them stopping at our dispensary for treatment and medicine, asking us to get the hospital ready as quickly as possible, as they expected a battle soon and wanted to come back here in case they were injured. I presume you realize that hospitals in China are not very close together. Ours is located at least one hundred miles, or a week's journey, from any other.

Fourth Week.

"On the 22nd of February our first soldiers arrived, and we began to be very busy. Of course all our missionaries came to our aid. We had no trained nurses at our command, hence we did the best we could with coolies. Dr. Bao (a Chinese doctor loaned to us during Dr. Thompson's absence) examined for the serious injuries, and to these we gave our first attention. The second lot that arrived were in a much worse condition. These poor fellows not only had been defeated in battle and

wounded, but had been robbed by a band of robbers, who usually follow the Chinese army. They scarcely had enough clothes to cover them and were half starved. They surely were glad to see a comfortable bed awaiting them.

"Before the next boat load came on the following Sunday evening, Dr. Thompson went down to the river to meet the boat and to give first aid to the more seriously wounded. Not having an electric motor, or even one driven by horses, we employed what coolies we could get, and by the use of four stretchers we had those requiring immediate attention removed to the hospital that night, telling the others that in the morning we would provide for them. After making every one as comfortable as possible, we spent the remainder of the night trying to get some rest. Early next morning we went over to the hospital and the sight that I saw there I shall never forget—soldiers lying all over the hall asking for treatment and beds.

"I have forgotten to say that before these arrived we had turned our hospital into a Red Cross hospital. Consequently, this organization supplied us with four trained nurses who did little else from morning till night but change dressings. These nurses were Chinese and were splendid capable men. Our hospital floated the Red Cross flag for two reasons,—first, that the hospital might be easily located; second, that in case of battle they might protect our building. How many times did my mind turn back to the beginning of the European war? For being a member of that organization, I was asked to consider going to the front and I did want to go. But a voice within me said, 'Your place is in China,' and I answered that call, and by so doing I was able to serve my Master in two ways. 'He knoweth best who leadeth thee.'

"Had you been able to visit our hospital during these months you could very easily have thought you were on the battle front. From early morning till evening, we were busy dressing wounds. In fact, we had to stop our work in the dispensary. We found these were such brave fellows; they complained so little and were so patient. Every day while we were attending to their physical needs our evangelist came and told them about their spiritual needs. And who can tell just how much seed was sown, or how far-reaching it was, as these men were from many different parts of China? Often times at night when I would be making rounds I would find a group of them together talking about Jesus and who He was and what He was able to do.

Yours in His service,

ELIZABETH J. MILLER.

Shenchowfu, Hunan, China.

*See the missionary sketch in the September number of THE OUTLOOK OF MISSIONS, page 400.

MISSIONARY FINANCE

BOARD OF HOME MISSIONS.

General Fund Receipts for September, 1918.

Synods—	1918.	1917.	Increase.	Decrease.
Eastern	\$1,812.40	\$1,951.72	.....	\$139.32
Potomac	161.00	744.18	.....	583.18
Ohio	1,011.85	1,712.82	.....	700.97
Pittsburgh	1,574.22	897.83	\$676.39	.....
Interior	100.00	107.00	.....	7.00
German of the East.....	411.05	113.14	297.91	.....
*Central	40.00	.....	40.00	.....
*Northwest	97.26	97.22	.04	.....
*Southwest .....	.....	.....	.....	.....
†W. M. S. G. S.	584.50	65.40	519.10	.....
Y. P. S. C. E.	15.00	.....	15.00	.....
All other sources.....	608.37	154.20	454.17	.....
Totals.....	\$6,415.65	\$5,843.51	\$2,002.61	\$1,430.47
	<i>Increase for the month, \$572.14</i>			
Net Receipts, First Quarter, July 1 to October 1, 1918.....				\$16,323.75
Net Receipts, First Quarter, July 1 to October 1, 1917.....				11,033.60
			<i>Increase,</i>	<u>\$5,290.15</u>
Net Receipts, First Quarter, July 1 to October 1, 1918.....			\$10,145.21	
Net Receipts, First Quarter, July 1 to October 1, 1917.....			4,643.27	
			<i>Increase,</i>	<u>5,501.94</u>

Total Increase (both Departments), \$10,792.09

*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$192.92 in addition for Church-building Funds and special objects.

Church-building Department.

BOARD OF FOREIGN MISSIONS.

Comparative Receipts for Month of September.

Synods.	1917.			1918.			Increase.	Decrease.
	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>		
Eastern	\$2,073.38	\$318.74	\$2,392.12	\$1,773.01	\$297.50	\$2,070.51	.....	\$321.61
Potomac	915.43	281.53	1,196.96	236.00	258.00	494.00	.....	702.96
Pittsburgh	897.83	30.46	928.29	1,533.22	80.00	1,613.22	\$684.93	.....
Ohio	1,612.83	191.25	1,804.08	811.85	258.58	1,070.43	.....	733.65
Interior	50.00	.....	50.00	90.45	140.45	90.45	.....	.....
Central .....	.....	106.81	106.81	960.32	313.26	1,273.58	1,166.77	.....
German of East.....	.....	15.70	15.70	97.40	3.00	100.40	84.70	.....
Northwest .....	.....	291.00	291.00	120.00	40.25	160.25	.....	130.75
Southwest .....	.....	130.50	130.50	467.21	64.00	531.21	400.71	.....
Bequests .....	.....	.....	.....	.....	737.38	737.38	737.38	.....
Annuity Bonds.....	.....	.....	.....	.....	.....	.....	.....	.....
W. M. S. G. Synod.....	.....	182.00	182.00	.....	1,011.00	1,011.00	829.00	.....
Miscellaneous .....	.....	.....	.....	.....	90.15	90.15	90.15	.....
Totals.....	\$5,549.47	\$1,547.99	\$7,097.46	\$6,049.01	\$3,243.57	\$9,292.58	\$4,084.09	\$1,888.97
							<i>Net Increase,</i>	<u>\$2,195.12</u>

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